

The Life of
Calvin S. Gerhard, D.D.



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C. S. Gerhard

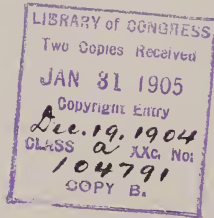
LIFE OF THE
Rev. Calvin S. Gerhard, D.D.

Edited by the
REV. THOMAS W. DICKERT, A.M.
Pastor St. Stephen's Reformed Church
READING, PENNSYLVANIA



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TO THE
Survivors of the Gerhard Family

EMMA ELIZABETH GERHARD

CHARLES HERBERT GERHARD

FREDERICK BRUCE GERHARD

THIS BOOK IS INSCRIBED
WITH SYMPATHETIC AFFECTION

P R E F A C E



VER since his assumption of the work laid down by Dr. Gerhard, the editor had the desire of paying some tribute of love and esteem to the character and work of his worthy predecessor. As he became better acquainted with the nobility of the former and the magnitude of the latter, this desire grew stronger, until it assumed a definite purpose, of which this volume is the result, and we humbly present it to the public with the hope that it may help to perpetuate the memory of a noble and consecrated servant of the Lord Jesus Christ, who, in the spirit of his Master, gave himself for others.

We felt unequal to the task of presenting every phase of this useful man's life and character, and called upon a number of representative brethren in the Church, who knew him intimately and could speak with authority on their respective subjects, to assist us in the undertaking. That they have faithfully and most excellently done so, may be seen by reading the chapters which they have contributed to this book.

Before finishing our task, which was undertaken and prosecuted as a labor of love, there remains the pleasant duty of expressing our gratitude to all who contributed toward the accomplishment of our pur-

pose and the completion of our work. We desire to thank the authors of the respective chapters for their hearty response to our request for a contribution, although, without an exception, they are busy men and had to perform their work under the stress of many exacting duties ; to Mrs. C. S. Gerhard, the widow of the subject of this volume, for information given, and especially for the presentation of the excellent portrait which appears as a frontispiece in the book ; to Messrs. Daniel Miller, Alvin J. Shartle, Fred. A. Krauss, Samuel E. Moyer and Robert H. DeLong, for valuable assistance in looking up the files of the Church papers, from which we quote extensively in the last chapter ; to Mr. Edward S. Lamar, Librarian of the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa., for many courtesies shown ; to the members of the Seminary Ralston Club for their hospitality ; to Miss Sallie R. Kline and the members of her Sunday-school class, for the large number of advance subscribers secured ; to all who showed their confidence in the volume by subscribing for it in advance ; and to the printer and binder for the accuracy and excellence of their work.

Now the book, with all its virtues and all its defects, is yours.

THE EDITOR.

READING, PA., December 15, 1904.

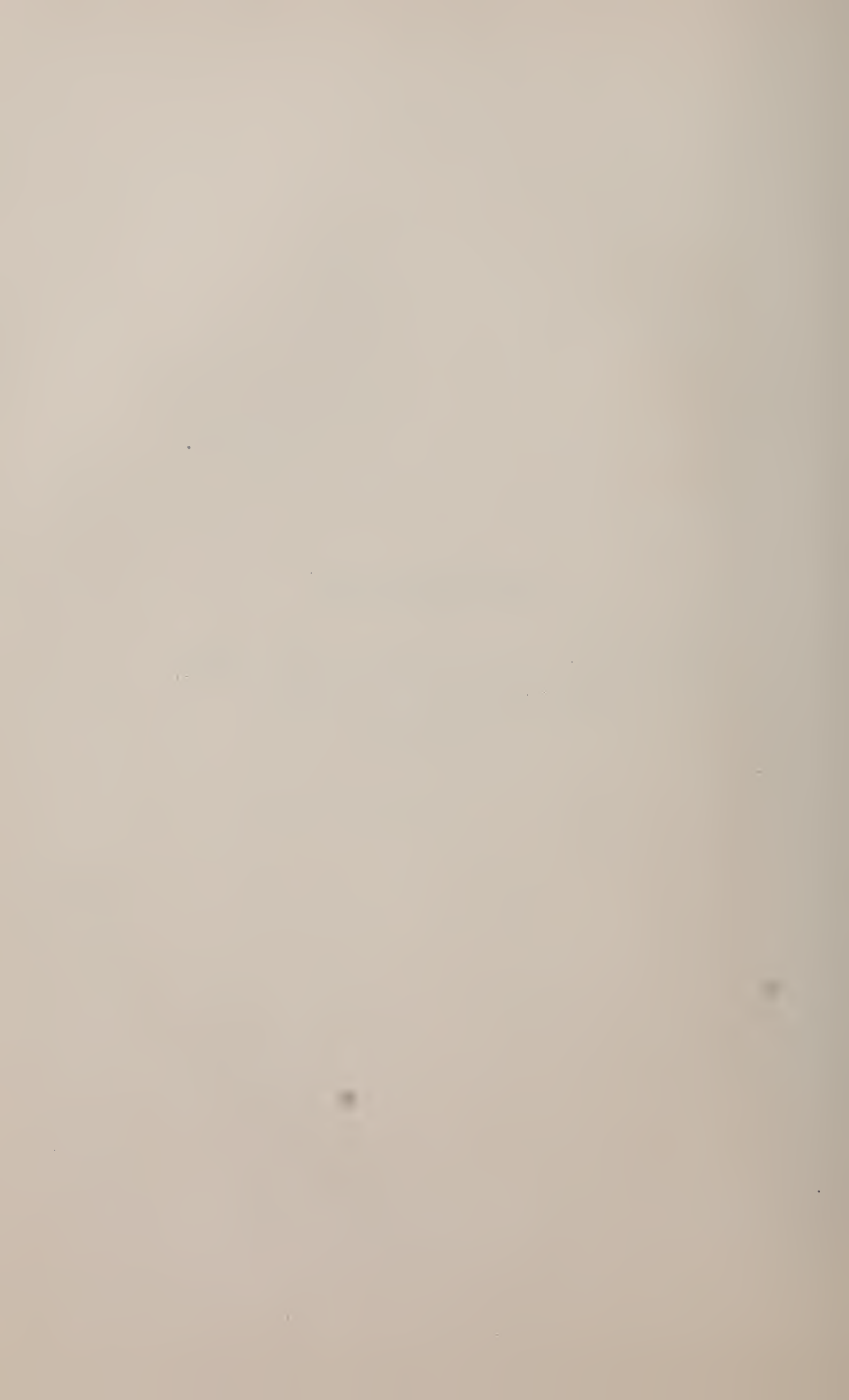
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INTRODUCTION

BY THE REV. JOHN S. STAHR, D.D., LL.D.

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INTRODUCTION



LIFE like that of the late Calvin S. Gerhard, D.D., touching so many other lives, and exerting in its many-sided activity so marked an influence upon friends and associates, upon the community in which he lived and the Church to which he belonged, will not speedily be forgotten. The following pages, containing tributes of friendship and affection and an estimate of the man and his labors from those who are well qualified for the work of love which they have undertaken, are intended not simply to keep his memory fresh in the minds of those who knew him. They have the deeper purpose to bring into clear view the characteristics of mind and heart which made Dr. Gerhard a prominent figure in his day and generation and to set forth the principles which he cherished in the course of his life, as he grew from stage to stage of development as a Christian minister and a profound student of science and theology. It is hoped that in this way they will prove helpful and stimulating, serving to continue his influence and to perpetuate his work, even though he has been called away from the scene of his earthly labors and his place here shall know him no more.

It was the privilege of the writer while he was still a student at college, to learn to know Dr. Gerhard after he had graduated from his Alma Mater.

It was really arranged between us that we should be room-mates in the Theological Seminary at Mercersburg, in the autumn of 1867. The writer did not have the privilege of entering the Seminary at the time, but he remained in close touch with his friend from that time, and many a discussion of philosophical and theological questions between us proved mutually stimulating and helpful. In this way the writer had ample opportunity to know Dr. Gerhard's native powers, his literary, philosophical and theological attainments, the tendency of his mind, and the deeper traits of personality, his large heart and generous disposition, which knit him so closely to his friends and acquaintances.

Dr. Gerhard was a well-rounded man, and the tendrils of his nature reached out in many different directions. This was felt by all who had the privilege of knowing him, and the fact is amply demonstrated in the pages of this little volume. There are, however, two special traits or characteristics of the man to which it may be proper to call attention in this connection. The first is a high order of intellectual strength, keenness of mind, eagerness for knowledge and a desire to know the truth; the other we may characterize by the general term loyalty—loyalty to his friends, loyalty to the truth, loyalty to the faith which he professed.

It was the privilege of Dr. Gerhard in his college days to come under the influence of great teachers, and he profited by their instruction. He came out of college not only with a well trained mind, better

trained perhaps than that of the average college student, but also with an insight into the nature of scientific, philosophical and theological problems such as few students in our American colleges possess. It was but natural, therefore, that as he came in contact with men of force and ability in art, science and literature, he should eagerly take up the different lines of thought and inquiry, and push his research for the truth in the various directions which were open to him. As a theological student and a minister of the Gospel, theological questions, of course (aside from the care of souls, in which he was most faithful), claimed his first attention, but he soon perceived that theological questions in this age are so intertwined with questions of science and philosophy that the latter must in the nature of the case be earnestly studied if any one would do justice to the former.

This accounts for the fact that Dr. Gerhard's reading took a wide range in the departments of natural science and sociology, as well as in philosophy and theology. The writer was especially impressed with this fact when, before the publication of "Death and the Resurrection," he had submitted to him the larger part of the manuscript of this work, and many of the points involved were freely discussed with Dr. Gerhard. He showed not only that he had read and studied carefully, but also that he had thought long and profoundly on the various problems involved, and no one will hesitate to give

him the meed of praise for wide and accurate scholarship in the fields to which we have referred.

A man who becomes a close student naturally grows enthusiastic in the pursuit of the different lines of inquiry which he is endeavoring to follow, and this was pre-eminently true of Dr. Gerhard. But he was just as enthusiastic in his loyalty as he was in the pursuit of knowledge. He was, first of all, loyal to the truth ; as a careful inquirer it was always his purpose to ascertain where the truth lay, and when, as he thought, he had found it, he would stand by it with unflagging devotion. He had the courage of his convictions, and he would maintain these convictions with great boldness, sometimes, his friends thought, with unnecessary boldness ; but to judge of this it is necessary to take into account the whole attitude of the man. He was just as loyal in his faith, in the apprehension of those things which come not by searching, but through the revelation of the Spirit of God. No doubt he tried to reconcile his views of science, history and philosophy with his faith in the supernatural character of the Gospel ; but whatever his views were, there can be no doubt of his absolute acceptance of Christ as the Son of God, and of Christianity as the one hope of the world. It was refreshing to hear him preach and pray ; and there are many who remember with what enthusiastic devotion he spoke of the power of the Gospel, and quoted eminent representatives of the best type of a living Christianity. The writer remembers

having given him a letter of introduction to Bishop Vincent, at Chautauqua, where it was his privilege to meet Principal Fairbairn. He had also met and heard Moody and Campbell Morgan. It was refreshing to hear him speak of these men and of their message, and to set forth with unfaltering trust his own faith in our common Lord and Master. He could not have wielded the influence he possessed as a pastor, he could not have been a leader of men in the Church to which he belonged, especially among the younger men and in the progressive movements of the Church, if there had not been this stanch loyalty to the faith, this profound apprehension of the power of the Gospel, to save, even unto the uttermost, all them that believe in the Lord Jesus Christ.

Perhaps Dr. Gerhard appeared to the best advantage in the bosom of his family ; but here we are on sacred ground, and we may not speak in this connection of what he was as husband and father, except in the most incidental way. The writer may, however, perhaps be permitted to say that he was never more deeply impressed with the strength of Dr. Gerhard, on the one hand, and his simple, childlike faith on the other, than in the last interview which he had with him in his own house. Standing in the shadow of a similar great bereavement, the loss of promising sons, the conversation naturally turned toward the future life, and here a profound insight into the things which lie this side of the borderland, and the inability of the natural

eye to see beyond, coupled with great faith in the absolute certainty of those things which are set forth in the Gospel of Christ, were plainly manifest. The frame of mind shown by Dr. Gerhard at the time was in harmony with the development of his whole life, and it may perhaps be most fitly expressed in the words of Tennyson :

“ Thou wilt not leave us in the dust,
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him; Thou art just.

“ Thou seemest human and divine;
The highest, holiest manhood Thou;
Our wills are ours, we know not how,
Our wills are ours to make them Thine.

“ Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

“ We have but faith; we cannot know,
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness; let it grow.

“ Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music, as before.”

CHAPTER I.

DR. GERHARD AS A MAN

BIOGRAPHICAL SKETCH

BY THE REV. D. W. GERHARD, D.D.

LANCASTER, PENN'A

Pastor Salem Reformed Church at Heller's,
Lancaster County, Penn'a

CHAPTER I.

DR. GERHARD AS A MAN.



EV. CALVIN SEIBERT GERHARD, D.D., was by descent, as well as by education and choice, a life-long member of the Reformed Church. His great-great-grandfather, Frederick Gerhard, who emigrated from Longenselbold, Hesse Cassel, Germany, to America, in 1737, and settled in Berks County, Pa., was a staunch upholder of the Reformed faith. The same is true of the father, grandfather and great-grandfather. No less thoroughly devoted to the Reformed Church were his ancestors on the maternal side.

His parents were Rev. William T. Gerhard and his wife Elizabeth, the daughter of Jacob and Elizabeth Seibert. Eight children were born to them, five sons and three daughters. The fifth one was Calvin Seibert, who first saw the light of day October 3, A.D. 1845. The family then resided in Nockamixon Township, near Kintnerville, Bucks County, Pa. A few years later Durham Township came to be the place of residence. It was in this place, at Rufe's school, that the children received the elements of a common school education. The father was, in his early years, himself a school teacher, and always continued to take a deep interest in the public schools then being first introduced. He interested himself in having the best teachers

that could be secured, and in this way helped to furnish for his own children, and others of the community, the very best conditions for mental training the public schools in those early years of their history afforded.

The home training of the children was also greatly to their advantage. Father Gerhard was not only a successful pastor and a preacher of considerable ability, but he was firm and judicious in the ruling of his family. In this he was greatly strengthened by the devoted and faithful assistance of his life companion, the mother of his children. She was of a very reserved disposition, quiet and mild in her manner, but there was a simplicity in her faith, a single-mindedness in her devotion to her children, and to the work to which her husband was consecrated, that made her a tower of strength wherever she was known. Her education was mainly in the German language—she rarely ever spoke in English,—but her intimate acquaintance with sacred Scripture, and her spiritual-mindedness gave her a good preparation to enjoy the services of God's house even though conducted in the English language. In later years, when the family resided in Lancaster, Rev. Dr. H. Harbaugh was her favorite English preacher. She was wont to say she could get more nourishment for her soul from his preaching than from any other. This was at the time when Dr. N. C. Schaeffer says: "His (Dr. Harbaugh's) sermons were fresh, interesting, instructive, and edifying. An audience composed

largely of students and professors is very hard to please and very difficult to hold. Of their own accord the students of the College flocked to his church and filled his pews." Compared with the privileges these hearers enjoyed, those of mother Gerhard had been very limited, but her consecration to the service of her Saviour, her fidelity in every relation of life, fitted her to sit side by side with students and professors to enjoy the preaching of Dr. Harbaugh when not attending the German services conducted by her own husband.

Where father and mother were thus both faithful in their several spheres, the children enjoyed the benefits that result from a positive Christian atmosphere in their daily experience. "Huebner's Bible Stories," and such publications as "Peep of Day," "Line Upon Line," "Here a Little and There a Little," and others of a similar character, were at the service of the household, and besides these, the daily reading of the Bible was encouraged, and on Sunday evenings it was customary to have each one of the children, according to age, relate what had been read during the day. In this way the parents not only had supervision of the reading that was done by their children, but also succeeded in drilling them in their knowledge of the Scriptures.

During the winter of 1856-57 it was my privilege to teach the home school, my four brothers, all younger than myself, being scholars, and in the spring—at the close of the term—we gave an ex-

hibition of work accomplished during the winter, the same being held in Durham Church. The opening prayer was made by the subject of this sketch. The prayer was written by the teacher, but committed and delivered by the one selected from among all the others as best suited for the place, and so it happened that Calvin Seibert Gerhard made his first public prayer in Durham Church, when he was eleven years of age.

The year 1858 was an important one in the life of our family. I had entered the Allentown Seminary (later the site of Muhlenberg College) late during the preceding year, and now, in the fall of this year, entered the Freshman class of Franklin and Marshall College at Lancaster. Several events occurred about this time that were of great importance to the family—particularly to the five sons.

In the first place, the question must be decided where to enter college. A collegiate training and preparation for the ministry, had meanwhile been decided upon in my own case, but now the four brothers also became desirous of a college training. Accordingly father and myself took a trip to Easton to see about my entrance into Lafayette College. Fortunately, our first step was to call on Rev. John Beck, then pastor of the Third Street Reformed Church. The result was, that, without seeing a solitary one of the professors of Lafayette College, we went home and prepared for my entrance into Franklin and Marshall soon after. This fact is noted here because of the important questions that were

once for all settled. Whether the family should continue to live on the farm twelve miles distant from the College, where the oldest son was pursuing his studies under a Presbyterian environment, or whether he should become a leader for others to follow in becoming a student in the College which represented the denominational life of the family, was settled by the friendly advice of pastor Beck.

Another question that confronted the family was whether the father should continue to serve his Master in the field in which he had been signally successful for fifteen years past. The question was one which called for serious consideration. In the neighborhood of Lancaster there were a number of weak congregations that needed the services of a faithful pastor and preacher. Here there seemed to be a providential opening for removal to the college town of our own Church. But this involved separation from what we all regarded as a very desirable pastoral field, and from a large circle of most devoted friends and parishioners. While the whole situation was under consideration and discussion by the parents and children, one day a family consultation was held, at which each one was requested to put down in writing an answer to the difficult question. Calvin wrote, "I say we go." In after years he often spoke with satisfaction of his opinion as expressed at that time.

Suffice it to say, that in due time the matter was decided in the affirmative, the family moved to

Lancaster in the spring of 1859, the father at once entered upon an important work in attending to the spiritual interests of a number of country congregations, the sons were started in a course of study of higher education, and both father and mother lived to see their five sons graduate from college, two of them enter the Christian ministry, two the medical profession, the other one—Jacob Alfred—dying in his 26th year, while a middler in the Theological Seminary. Calvin was for several years a pupil in the Lancaster High School, preparing for admission into college in 1861. Early during college life he developed a fondness for reading, writing and public speaking. He wished to study law, but had, however, also at the same time a strong feeling that he ought to enter the ministry. Father took the ground that he would give his boys the best possible opportunity for securing a good education, but each one must choose for himself the profession to which to devote his life. For awhile Calvin tried to rid himself of the call to the ministry—but all to no purpose. The more he considered the question the more did he feel convinced that he must, in order to be true to himself, preach the Gospel of Christ to a dying world. In 1865 he graduated from college with the highest honors, delivering the valedictory on that occasion. His senior oration gives a good idea of his ability at that time, being then only in his twentieth year. He wrote as follows :

“The history of the world must be regarded as a living organism in which the irresistible onward movement of humanity, the struggle of ages to actualize in full the deep meaning of life, may be fairly represented. The different nations of the earth, pervaded by the life power and principle of the whole, form the members of this organic body. Some nations, because they are not in vital union with it, merely form material for this structure. Only those are historical which exercise a determining influence on the progress of humanity, and which are incorporated into its very life and being. There is a central power in history which must be recognized by every true student of the science. Christ is that centre. He is the pivot on which the mighty structure rests and around which it revolves. Ancient history prepared the way for the great mystery of the Incarnation and modern history is but the expansion and development of it.”

As still further illustrating his manner of thought and style of writing at this time, let the following extract from his valedictory oration speak for him. Addressing the professors he said :

“By you we were taught to believe that Christ lives and moves in history; that it is His all-powerful arm which guides and controls the destiny of nations and assigns each one its place in the grand drama of the world’s history. Through you we learned that Science and Philosophy must bow their heads to Him and acknowledge Him as the principle of all truth. Yea, that all things, whether in heaven above, or the earth beneath, or under the earth, are perfect but in the degree in which they acknowledge Him to be Lord of all.”

Two years were spent in teaching at Fayetteville, Franklin County, and Oley Academy, Fried-

ensburg, Berks County, Pa. The thoroughness which had characterized the student was also evident in the teacher. While there was a relaxation from the kind of work done in the college class room, there was nevertheless also a ripening of manly powers, and in the fall of 1867 Calvin S. Gerhard was enrolled as a student of theology in the Seminary at Mercersburg. Three years of earnest study were spent here, and after graduation in 1870, a call came to him from the First Reformed Church in Sunbury, Pa.

PASTORATE AT SUNBURY.

Here he entered upon his work with characteristic energy, and at once met with marked success. His sermons gave evidence of careful preparation, and were delivered with a power that gave him high rank as a preacher of the Gospel. New life was awakened throughout the congregation, and was felt beyond its immediate bounds.

His marriage to Miss Emma Elizabeth Glase, of Friedensburg, Berks County, Pa., October 12, 1871, was for him a fortunate event. Twelve months had passed by since his ordination. He had his work well in hand, and now, by bringing a helpmeet admirably suited to the responsible position of a pastor's wife, he strengthened his own hands, and added dignity to the character of his work. What added still more to the power of the young pastor was the fact that as pastor he at once developed tact of a high order. He knew how to approach the

people, how to enter into their joys, their sorrows and their trials. Wherever troubles existed — of whatever kind they might be — he made them a personal matter with himself, and in this way he became a successful student of human nature, as well as an earnest student of the Word of God. His ministry at Sunbury was a happy and an unusually successful one.

Elder George Hill, of Sunbury, says :

“ Your brother, my esteemed friend Calvin, received from the Sunbury charge a unanimous call, and, on October 4, 1870, was ordained and installed as pastor. He came here well equipped for his work and met with decided success. He and I were much together and kept in close touch with the various contentions then taking place among those standing at the head of the Church at large. Our views were identical. On all questions involving doctrine and theology we fully agreed. I learned much from him, and, on account of my age and experience, I was able to render him some assistance. No one regretted more than I did his determination to sever his relations with our congregation. In looking back, however, I regard his step as providential. He found a larger field of usefulness. He did a great work at Columbia and a still greater at Reading. I was not disappointed in my conclusions as to his great ability as a theologian and church worker. From the time of his advent into our congregation I regarded him as a rising young man. The sermon preached by him at our late General Synod at Baltimore was to me a revelation and a treat. His untimely death was a great shock, and a mystery as well.”

As an index to the character of his work done while at Sunbury, we have the three publications

from his pen in the *Mercersburg Review*, as it was then still known, the one in 1874, the next in 1875, and the third in 1878. The first one of the three was entitled "True Conversion and Religious Experience." Conditions the young pastor met in his practical ministry challenged earnest thought on this subject. Therefore, in accordance with the cast of his mind, he must know for himself not only what his own Church teaches on the subject, but also what has been taught and written on the subject by others, but especially must he know what sacred Scripture says, and on the strength of this authority is he prepared to state his convictions. In the course of his argument he shows a familiarity with the subject that is the result of earnest and painstaking study. Among other things he says :

"Formalism causes men to be satisfied with an outward religion. Pietism turns men in upon themselves, and makes them anxious to feel right: and their feelings then become the test and measure of their religion. Now, although these two extremes directly contradict each other, they are precisely alike in one respect—they both ignore Christ. Formalism seeks comfort in rites, ceremonies, observances, and ordinances, sundered from Christ. Pietism seeks comfort in experience, in feeling, in the emotions, without any regard to the means of grace. Both these forms of Christianity are unfaithful to Christ, and whoever falls into either one of them is guilty of unbelief. And just this, namely, unbelief, is the besetting sin of very many sincere inquirers after the truth."

In these utterances he was not fighting a man of straw set up by himself. He was grappling with existing conditions. He had chosen the clerical profession because he felt called of God to preach the Gospel of a living Christ, and now, when, early in his ministerial career, he saw conditions that on the one hand ministered to lifeless formalism, and on the other to fanaticism, he went to work with his characteristic earnestness and wrought out for himself a system of truth that should avoid both extremes. Nor was he satisfied to state his views in negative terms. He was a positive character and must state his views in clean-cut, straightforward sentences. Hence he goes on to say :

“ What then is it that makes us true Christians? Not our religious feelings, and pious emotions, but life union with Jesus Christ. How is this brought about and maintained? Neither through mental and spiritual exercises, nor through outward observances, but by faith and prayer in the use of the means of grace—the Word of God and the Holy Sacraments. The Lord Jesus Christ is the source of all grace, and without His assistance in the Holy Ghost we can neither begin, continue nor finish the work of our personal salvation. Faith in him, therefore, is the one indispensable requisite whereby His grace will reach us and become effectual in us. In His Word and Sacraments, as means of grace, He really comes to us, and by faith, and prayer, as the deepest expression of faith, we are brought into life union with Him through these means. In His Word He makes known to us the promise of the Gospel, concretely fulfilled—become flesh and blood in Himself. In the Holy Sacrament of

Baptism this fulfilled promise is signed, sealed and thus made over to us in our infancy. In the Holy Sacrament of the Eucharist our Lord, as the glorified Christ, feeds us by faith with His own body and blood, whereby our regenerate life is nourished and built up. Hence, true faith directs us to Christ as the Head of His mystical body, the Church, of which we are true members by faith in the proper use of the means of grace, and thus in life union with Him. Faith leads us to look away from ourselves to Him, our Saviour and our God; and the Holy Ghost helps us to bring all our burdens and cares to Him who alone can sustain us."

His loyalty to the Saviour, his fidelity to the Church, his consistent use of the means of grace, and his heartfelt interest in the religious experiences of his people, all combined to give him a power both in the pulpit and in the social life of the community, that at once made him a man of more than ordinary significance and influence.

The second article, namely, on the subject of "Apostolic Succession," which appeared in 1875, and which was afterwards published in pamphlet form, gave evidence of earnest study in another direction. "The question of Apostolic succession," he goes on to say, "is not an idle one, but a question which challenges our most serious and careful consideration. In it are involved consequences of profound and far-reaching significance for all who profess and call themselves Christians; since, as we have seen, he alone can be a true minister of our Lord, invested with authority by Christ Himself, to go forth in His name as His ambassador,

representing Him in His Church, founded on the day of Pentecost, who has received his authority from Jesus Christ, through His Apostles at the hands of their successors . . . The Church of Rome lays great stress on this truth, but has pushed it to such an extreme as to totally obscure its real nature. It involves much more than such an external, despotic, arbitrary union as that which the Roman Church endeavors to secure, at the expense of the Scriptures and church history, by claiming for the Pope, as the vice-gerent of Jesus Christ, and successor of Saint Peter, upon whom Jesus Christ founded His Church, personal infallibility and absolute jurisdiction over the whole Christian Church. We will proceed now to examine the exclusive claims of this Church, as well as those of the Episcopal Church, which regards itself as *the Church par excellence*, and will prove conclusively that the great Protestant non-Episcopal Reformation Churches of Germany, as well as all other Protestant bodies that have received and preserved the succession of their ministry through Presbyters, must be acknowledged to possess a ministry as truly valid as that of the Roman Catholic and Episcopal Churches ; and that in spite of the lamentable divisions of Christendom, the bond of union has not been wholly severed, but that the different Churches are still essentially one."

To some persons this might have seemed like a bold statement for a young man not yet thirty years of age, but he who made the statement was

on safe ground. His article gave evidence of extensive reading, what he read was well digested, and when he wrote he expressed himself with a conscious power, that, if it did not convince his opponents, at least called forth vigorous criticism. To many earnest students of the subject of Apostolic succession this article was very helpful and suggestive. Dr. J. W. Nevin said :

“While necessarily controversial, the spirit of the tract is nevertheless throughout calm, dignified and pacific. Plainly it has not been put forth in any temper of mere fight or vain-glorious show. We feel it to be the outbirth rather of personal, practical earnestness, and true, honest inquiry, diligently bent on knowing the truth and willing at the same time to follow it out in life. This, conjoined with the other merits of the tract—its patient and careful learning, its clear method, and its simple, well-digested style—may well bespeak for it respectful attention; and all taken together renders it easy also to recommend it as happily fitted to do good service in the Church.”

When he wrote the article on “True Conversion and Religious Experience” he was deeply interested in the practical life of the people; when he wrote on “Apostolic Succession” he was just as deeply interested in the validity of ordination in non-Episcopal Churches. He must know for himself the scriptural meaning of “True Conversion and Religious Experience,” in order to deal intelligently with his people. As for “Apostolic Succession,” he must know the scriptural warrant for it, and also what the history of the Church as such — and not

simply one branch thereof—teaches. Both of these subjects were of the utmost practical importance to him in the pulpit and in his pastoral work, and at the same time the complete mastery of them gave him a strength in his intercourse with his ministerial brethren, that was everywhere felt and recognized.

His thoroughness in dealing with these subjects was characteristic of his manner in dealing with other subjects as they came legitimately to his mind for consideration. In the third article, published at Sunbury in 1878, he shows that he is already grappling with a subject which, in after years, became an all-absorbing theme to him. "Life Beyond the Grave" is the title of that article. He must know, not only for himself, but to instruct his people, especially in his pulpit ministrations, what to teach on this subject. Various theories were examined, and, where it was not possible to assert dogmatically, an attempt was made to state honestly the firm convictions of the writer, sustained as he believed they were by holy Scripture. It certainly was with evident pleasure that he wrote :

"Those who die in Christ enter at death into the joys of Paradise. Absent from the body, they are present with the Lord, in rest and peace, waiting till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day. Though they go down into the realm of death—into the deeper region which lies beyond this world of time and sense—their departure is nevertheless,

under another view, upward. 'To die is gain' to them. Their life beyond the grave is an advance on that of this world. To them the realm of death is luminous with the light and presence of Jesus Christ. Through Him Heaven reaches down into Hades, and fills the hearts of the faithful with its own peace and joy. 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' (Rev. xiv:13).

"But as their salvation is not yet objectively complete, so neither is it at once subjectively perfect. Death effects no arbitrary or magical change. The spiritual faculties of the departed are no doubt quickened and enlarged; the reality and meaning of their existence dawns upon them as never before; they recognize their relation to God more clearly, and understand themselves more fully; but their personal identity is preserved, and their affections remain unaltered. Death does not produce love for Christ, and trust in Him. It simply opens the way for their fuller exercise and power. 'In the place where the tree falleth, there it shall lie.' (Ecc. xi:3). 'Whatsoever a man soweth, that shall he also reap.' (Gal. vi:7)."

While this article deals at length with the things which pertain to the future life, it also contains much thought concerning the importance of cultivating capacity for repentance and faith in this life. This gives it a practical value of no small moment to the active pastor. He teaches that susceptibility for divine grace in this life conditions our standing in the life to come. This gives practical value to the instruction that goes forth from the pulpit and makes itself felt in the social circle.

As an evidence of frankness with which he was inclined to deal with persons in sickness, I cannot refrain from giving here an extract from the correspondence of my dear brother in July, 1872. Our youngest sister, aged 18 years, was slowly dying in her home at Lancaster. In a letter dated at Sunbury, July 8, he says :

“I suppose just now the folks at home are in the front room upstairs a great deal because you have to be there. I am sorry that you must be sick during this warm weather. You have been sick quite a long time now, and when I hear that you are still so weak I sometimes think that perhaps our heavenly Father wants you to leave us and come home to Him. We don't like to give you up. We would much sooner have you stay with us, but we must all go sometime. And if He calls you first, dear sister Ellie, you won't be afraid to go, will you? You will be happier there with our heavenly Father and with His Son, our Lord and Saviour Jesus Christ, and with the holy angels and the happy saints than you can ever be on earth. I often wish I could see that beautiful world to which our dear Christian friends go when they die. I try to love Jesus now and to please Him, but I would like to see Him. And if you go first, dear sister, you won't feel lonely, and you won't be afraid, either. Nobody is lonely or afraid in heaven. Jesus is so kind and so good, and the holy angels make everybody feel at home.”

This letter was inclosed in one to the family in which he says :

“I have written the inclosed letter for Ellie. If she is strong enough to read it herself I think you would better let her read it, if it will take her a little while to get through with it.

“I received a letter from the doctor this evening telling me that she is considerably worse. I think she ought to know that she may not get well again. You have told her so I suppose already, have you not?”

“Do you have family worship in her room now? I believe she would enjoy it if you did. If she is not awake when you take breakfast, why not have worship afterwards when she is awake?”

These letters, the one to his sister and the other to the family, were, as a matter of course, written without the slightest expectation of ever having them appear in print, but they serve a good purpose here and have a perfect right to be put upon permanent record. They bring to light a feature of the writer's character that would, in their absence, be difficult of portrayal.

Dr. Calvin S. Gerhard had the qualifications of the successful pastor. His power in the pulpit, as universally recognized, has been already commented upon. His success as an essayist was established beyond doubt. In these letters we see him in a new light. He was as tender-hearted as a woman, and hence he would deal with the utmost frankness with the sick and dying, but he also possessed in a large measure that noble quality so important in the Christian ministry called by the Germans *pastoral Klugheit*, and hence would not unnecessarily alarm or disquiet them. He was indeed a many-sided man, for the same strength which he revealed in the pulpit and in his other work in public, came to light in social converse and especially in dealing

with the sick and the unfortunate. A good illustration of this truth we have in his notable sermon preached before the General Synod at Baltimore, Md., May, 1902 :

“ Last fall I called on the parents, whom I had never seen, of two of my catechumens. I went in the evening, when I knew the father, who is a stoker, would be at home. After an exchange of courtesies and a brief conversation, I said: ‘ You ought to come to church sometimes.’ ‘ How can I?’ he replied; ‘ I work 365 days in a year, from six in the morning until six in the evening. I take off one day in the year to attend communion in my old church in the country. If I get sick, or am away from my work for any other reason, I am docked, and the other firemen have to do *my* work as well as theirs.’ I will never forget the hard, cold look that passed over his face as he added: ‘ It seems to me the rich people don’t esteem a poor man more than a dog.’ I felt that he was wrong, because he failed to discriminate between selfish and benevolent employers. And yet I could not blame him, because life as he knew it, meant one long cheerless grind, which could only end in death. How many in the world are toiling like him, and thousands even much worse off! ”

The faithful pastor here reveals himself. He follows his catechumens to their own home, learns to know their environment, and here sees for himself the difficulties which beset the religious experiences of many of our people. He knows what the books say on the subject of pastoral visitation, for he has read extensively the views presented by others, and has cultivated a breadth of

thought which gives him a wide outlook, but his personal contact with the unlearned, the laboring man, the worldly minded, and the indifferent, adds not only to his stock of knowledge, but enlists his hearty sympathy in behalf of those who confront him in the catechetical class during the week, and on Sunday occupy the pews, when, as a man of God, he appears before them in the pulpit with a message from heaven.

In his active pastorate at Sunbury, extending over a period of almost nine years, we see that the faithful pastor can also continue to be a faithful student. Nay, rather, his experience shows us the more faithfully a man in the ministry pursues systematically a definite line of study, the more thoroughly is he prepared to bring "forth out of his treasure things new and old" for the instruction, edification and guidance of his people. Everything that was of real benefit to the spiritual concerns of his people was a matter of heartfelt interest to him. But for this very reason he was always in the closest sympathy with the leaders of thought and progressive movements in his own denomination, and a deeply interested student of questions of the age everywhere, whether these questions pertained to theology, science or literature.

The consequence was that his strength was recognized not only in his own home congregation and community, but in Classis, Synod and General Synod. His seniors in years welcomed him in the deliberations of the various church courts as a man

of strong convictions and sound judgment, while those of his own age and younger soon saw in him a leader whom they were proud to follow.

In the providence of God the time came for him to lay down his work at Sunbury, only, however, to take it up elsewhere. His pastorate in his first charge was a very pleasant and successful one, but he felt that in the call to Trinity Reformed congregation at Columbia, Pa., a wider field of usefulness was open for him. The congregation at Sunbury gave a reluctant assent to his withdrawal from them, and so, after laboring there from September 7, 1870, to July 1, 1879, he came to Columbia and entered with great zeal upon his work in this new field of labor.

PASTORATE AT COLUMBIA.

Here he became a missionary pastor, for the congregation at Columbia received part of its support from the Church at large through the Board of Missions. It was then, and always afterwards, his firm conviction that a congregation should receive missionary aid no longer than was absolutely necessary. With this policy definitely settled in his own mind, he set to work with characteristic energy to lead his people in doing aggressive work. In his first parochial report for Columbia in the month of May, 1880, he said :

“It was our ambition to declare the congregation self-sustaining at the end of my first year, but on account of losses sustained by removal and death, as well

as on account of the dull times, which still continue in the community, we find it impossible to take the step. The discouraging feature of the Columbia Mission is the limited financial ability and unsettled condition of the people. The majority of our members are working people, who own no property, and leave the town at any time that better inducements offer themselves elsewhere. Although I have not yet dismissed any, we lost by removal this spring six members, a number of whom were active workers in the church and Sunday-school, one of them being superintendent of the school."

The conditions prevailing here at the time were such as are always calculated to test the mettle of the pastor and the loyalty of the people, and there are many pastors similarly situated who will do well to take lessons from the fidelity and zeal here displayed. All financial obligations were promptly met, the Classical apportionments were fully paid, and other benevolent monies for needy causes were raised. Twenty-six were added to the membership, thirteen by confirmation, six by renewed profession, and seven by certificate, and the *Messenger* list was increased by the addition of twenty-one new subscribers. While all indications bear testimony to the solid work performed by pastor and people, no fact stands more prominently to their credit than the last statement in the foregoing sentence. For the truly successful pastor is not satisfied when he secures the interest of his people in their own personal salvation and the building up of their own home congregation. He will have them interested in the entire denomina-

tion to which they belong, and, as far as possible, in the kingdom of heaven at large. He knows very well, when he induces his people to subscribe and pay for a church paper, and read it, that he is doing them a favor far beyond what many of them are at the time able to appreciate. Rev. C. S. Gerhard was too broad-minded a man himself not to see and feel the great importance of this truth. Hence, although he was at the time carrying forward his work under many discouragements, made all the heavier by a debt on the parsonage, yet he would have his people enjoy that broader outlook which was possible only by reading the weekly news which came through the *Messenger* from all the churches.

Meanwhile, as minor indications of the practical work going on at home, the "Mite Society" took care of the interest on the debt of the parsonage, and the "Worker's Society" made provision to advance the social life of the congregation. The good work so auspiciously begun was carried forward in the same spirit in succeeding years. The opening of the year 1881 gave the earnest pastor an opportunity to prove this truth. He says:

"In addition to the usual catechetical instruction for the young I gave a two weeks' course of lectures on the Catechism immediately after the Week of Prayer. These services were remarkably well attended, and exerted a beneficial influence on the members, besides opening the way for a number of admissions to the Church."

This short statement throws a flood of light upon the wisdom displayed by the pastor at Columbia. Whatever was of real value to the religious life of the community was utilized in such a way as to keep his people in touch with the same. Nothing was omitted or passed by. His people felt that they and their pastor were one with the Church at large as it affected the people of their own town and vicinity. But the wisdom of the pastor was just as apparent in the care he exercised in this, that his people should know the truth as it was interpreted by the standards of their own Church. The pastor was wide awake, his sermons came like messages from heaven, inspired with a zeal that was contagious, and as a result pastor and people were harmonious and happy in their work.

Evidences of fidelity in the pulpit and in the pew are apparent in the fourth parochial report read in the month of May, 1883. In this report the pastor says :

“The Classical year which has just closed has been an eventful one in the history of Trinity congregation at Columbia. On the 15th of September last the debt resting on the parsonage, amounting to \$1,663.40, was liquidated. Whereupon the consistory immediately passed a resolution that the congregation be declared self-supporting from the first of January, 1883. These two events, the payment of the debt, and to be constituted a self-sustaining charge, had been anxiously looked forward to by the congregation for many years. To some congregations the amount to be raised would have been a small matter. For Trinity congregation it

was an immense undertaking, on account of the limited financial ability of most of its members. But, as the old adage says, 'Where there is a will there is a way.' By contributing to the utmost of their ability, and with the assistance of a few friends from Lancaster and Columbia, the good people of Trinity paid off their debt and then immediately resolved to relieve the Board of Missions from any further appropriations. This I regard as an unmistakable evidence of vitality and of a progressive spirit in the congregation. The jubilee services which we held in October, in honor of the successful accomplishment of our undertaking, were much enjoyed by all.

"But whilst we regard ourselves as quite fortunate so far as raising money is concerned, in regard to some other matters our experience has been quite the reverse. During the last year our little congregation lost thirteen members by removal, among whom were an elder, a former deacon, the superintendent of the Infant Department of the Sunday-school, the chorister of the school, and almost the entire choir of the church. Most of these were also regular attendants at prayer meeting, and teachers in the Sunday-school. Besides the thirteen that were dismissed, others of our members, principally young persons, have left town and are virtually lost to the congregation, although they still hold their membership with us.

"Such wholesale removals, of course, have a depressing effect on pastor and people. Thus far, however, we have endeavored to keep up our spirits, and to make the best of it. But, under the circumstances, it is impossible for the congregation to grow rapidly. It can hardly be expected to do more than hold its own. We report this year 185 members, a net increase of four over the number reported last year, although some five or six expect to be dismissed during the coming year."

The facts set forth in the first part of this report indicate the culmination of a well-directed zeal towards a definite end. And those of us who in 1883 knew the pastor of Trinity Church, Columbia, can distinctly detect the tone of triumph with which he read the account of that part of the year's work. The facts stated in the latter part of his report show conditions that try the spirits as to what they are made of. It takes a brave-hearted leader, and a people disciplined through fiery trials, at such times to keep up cheerful spirits, and at the same time assume greater responsibilities. This discipline was, in this instance, the result, in part, of trying experiences during many years in the history of the congregation, and, in part, of the wise leadership of pastor Gerhard, and laid well the foundation for others in succeeding years to build thereupon.

The conditions now were favorable for aggressive work. The burdensome debt on the parsonage removed, the congregation no longer a mission, but a self-sustaining charge, pastor and people harmonious and happy in their relations to each other, indications pointed to a bright and successful future. Hard work was needed to keep up the pace that had been set, but then pastor and people had been schooled in trying times, and they were of one mind in regard to what was needed to carry forward the work entrusted to their hands. Under such conditions it was somewhat of a shock to the congregation when it began to become known that the pastor contemplated the acceptance of a call to

another field of labor. During the summer, overtures came to him from Reading to take charge of an interest known as St. Stephen's, at Greenwich and North Ninth streets. A Sunday-school had been conducted there for some time, and it was thought by those having it in charge that the time was ripe for the calling of a pastor and the organization of a congregation. In looking for an available man the choice fell upon Rev. Calvin S. Gerhard, pastor of Trinity Reformed congregation, Columbia, Pa. And what was his answer?

In the new field opening up before him he saw an enlarged sphere of usefulness. He would be intimately associated with Rev. Dr. Benjamin Bauman, an acknowledged leader as preacher and pastor, and others harmoniously working with him. He would labor in a field where the Reformed Church had for many years been a strong factor in the religious life of the people. That hard work and unfailing patience would be required to advance the real and spiritual interests of those with whom he would be associated, so as to lift up and advance the moral condition of the community, was also apparent. But hard work was what suited his taste and temperament, and as, by his preceding studies and activities, he had become prepared to take a broad and generous view of the situation, he heard a voice saying, "Come over and help us."

The path of duty having been made plain, the next step was to set vigorously to work to carry out the conclusion reached. The work at Columbia was

given up to others, the call to Reading was accepted, and, November 1, 1883, active service in the new field of labor was begun.

PASTORATE AT READING.

The beginning here was an auspicious one. The new pastor was now in his best days. He had attained to the full strength of a well-developed manhood. His mind was enriched with earnest study and the blessed results of two successful pastorates. He, moreover, cherished the noble ambition of realizing in his third pastorate the development of a weak interest into a large and flourishing congregation. He at once became the leader of the band of Christians who were to be known as the founders of St. Stephen's congregation, Reading, Pa. I speak advisedly when I say he became a "leader." He was always fearless in giving expression to his convictions. And, being a growing man in his intellectual attainments, there was a freshness in his utterances in the pulpit and in his intercourse with his people that gave a more than common interest to what he said. But what constituted especially a source of strength in his personality and his intercourse with his people was the fact that he kept from them nothing that would help them to an apprehension of the truth. Whatever new light came to him in the vigorous prosecution of the study of sacred Scripture, he would have his people share with him.

He had great respect for the foundations laid by the fathers, he revered the customs and habits of thought that came as a heritage from preceding generations, but he had implicit confidence in the present day fulfillment of the Saviour's promise, "When He, the Spirit of truth, is come, He will guide you into all truth." And hence he was an earnest inquirer after truth, and in his pulpit ministrations gave his people in positive form the results of his study as these were calculated to make professing Christians a thinking people, and at the same time strengthen them in their faith in Jesus as their Saviour. The results of such a pastorate soon began to bring forth fruit in increased church attendance, in more general activity in church work, and in larger offerings for Christian benevolence.

The community outside of the immediate bounds of the congregation itself also felt the effects of the work of grace that was going forward. Strangers came, it might be as a matter of convenience, but they became interested and were edified, and at subsequent services were devout and faithful worshippers. There was something in the life of St. Stephen's Church that was contagious and uplifting, and that made itself felt for good in pastor and people, and throughout the community. The martyr spirit of St. Stephen became a leading factor in the life of the pastor, and was more or less characteristic of the life of the congregation. As might have been expected under such conditions, the con-

gregation had a bright future before it. I have spoken of "St. Stephen's congregation," for such, in the course of time, it came to be. At the beginning of this pastorate there was no organized congregation and the first house of worship was still in the course of erection.

The foundations for St. Stephen's, as we now know it, were laid in the organization of a Sunday-school in Tenth street, under the fostering care of St. Paul's Reformed Church, Rev. Dr. B. Bausman, pastor. The school was afterwards transferred to the corner of Ninth and Greenwich streets, and there a very modest building was erected. Pastor Gerhard commenced his work November 1, 1883, and on December 30, of the same year, the church was consecrated.

The next event of importance was the organization of the congregation, March 16, 1884, fifty-seven names being enrolled. With a new building, even though it was very unpretentious, and the enthusiasm born when a new organization comes into being, earnest work, under wise leadership, soon began to show encouraging results. At the Easter communion, in the month of April, twenty-four new members were admitted, sixteen by confirmation and eight by renewal of profession or certificate, and on Whitsunday twelve more new names were enrolled. In his first parochial report to Classis the pastor was prompted to say, "Our progress thus far has been unusually satisfactory and encouraging in every respect," and now, June 11, 1884, he

reported ninety-three members and two hundred and thirty Sunday-school scholars. The anniversary of the organization of the congregation was celebrated with every recurring year, always on the Sunday nearest to the day of the month on which the organization was effected.

The first anniversary was celebrated March 15, 1885. The text was I Sam. vii : 12, "Hitherto the Lord hath helped us." The purpose of the discourse was twofold : first, a recognition of God's goodness ; and secondly, a challenge to a proper appreciation of blessings enjoyed. "This first year," the sermon says, "has been in all respects a prosperous and happy year. Our affairs have been moving forward so steadily and regularly that we almost forget that we are not an old-established congregation. There have not even been any cases of prolonged illness among our members, no fatal accidents, not a single death in the congregation, and only one in the Sunday-school." The congregation numbered 114 members and the Sunday-school had 307 enrolled.

When he came to speak of moral and spiritual progress, the pastor said :

"Have you learned to love the Church of Christ better during the year? Has your love increased for the people of God, the ordinances of His house, and the means of grace? Do you enjoy worship more? Do you pray more at home? Do you feel the need of your Saviour more deeply? Is your faith growing stronger and your lives more holy? An honest answer to these questions will indicate the condition of your spiritual life. Some of

you have been remarkably faithful and diligent in your attendance upon the services. I trust that you have found them stimulating and comforting. Others have not been so regular; a few have been quite irregular.

"It is very true, not all are circumstanced alike—sometimes there are those who are not well, or there are other good reasons for absence from public worship, but, brethren, is there not a great deal in the will, too? Do some of you honestly try to get to church twice every Sunday? I beseech you not to allow little things to interfere with your religious privileges. The Church is God's means of saving people.

"You can do good at home, certainly. That is what we must all do if we want to be Christians. But the word of God says we are not to forsake the assembling of ourselves together as the manner of some is, and the Lord certainly knows what we need for the growth of our Christian life. Sufficient time has now elapsed for the novelty to be worn off. To be successful our Christian life and relations to the Church must be made a matter of principle. We must attend to all these things, not principally because we feel like it, but because we know we ought to. Then our interest will soon increase.

"That there should be a little friction sometimes we must expect. But let us all do what we can to avoid and remove it. Let there be a constant desire for peace, for mutual forbearance and charity. In union there is strength. Avoid great expectations except as you yourselves help to realize them.

"Let us all do the work as our Master shows it to us. If your heart is cold, it will not get warm by doing nothing. What makes the Dead Sea dead? The fact that it is all the time receiving and never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving and never giving out anything. They hear sermons from Sunday to

Sunday and think that is enough. They are all the time receiving glorious truths, but never give them out. My friends, when you have heard it, go and scatter the sacred truth abroad. Use your talents and your hearts will grow warm with love.”

These extracts from our brother’s first anniversary sermon are given somewhat at length as a good indication to show how he possessed the happy faculty of turning to good account important events in his ministry. The congregation was organized with fifty-seven members, and now, at the end of the first year, the membership was doubled. There was good reason to thank God and take courage. But, instead of depending upon the advantage gained from such a marked degree of success, he made his people feel the great responsibility resting upon them for the years that were to come. And the points raised in the extracts given above all show that he had in his mind conditions prevailing among his people, and that they needed the judicious counsels of a pastor of whose heartfelt sympathy every member felt assured.

March 20, 1887, he preached his third anniversary sermon. In this discourse he said :

“ This third year of my ministry in St. Stephen’s has been to me one of inexpressible joy and gladness. God has blessed us in so many ways, and there have been so many indications of interest and spiritual awakening, that my heart has often been full to overflowing of profound gratitude to God, and of deep penitence on account of my frailties and shortcomings. And now, if I am to refer in detail to some of the things that

have been sources of special joy to me, the very first that comes to my mind, and that lies very near my heart, is the Young Men's Prayer Meeting. The young are the hope of the Church, and especially is this true of the young men. They are exposed to special dangers and need special care. If the young men in a congregation are properly interested, and heartily serve the Lord, there is a strong probability that the other members possess a similar spirit. When, therefore, I found that the Young Men's Prayer Meeting was a success and well attended every Sunday night, and becoming constantly more interesting, and that those taking part in it were bringing forth more of the fruits of righteousness than they had previously done, it became a source of constant joy and encouragement. A band of praying young men! What a power for good in the church and in the community!

"The week day prayer meeting has, especially of late, been unusually well attended; the number attending our Sunday services is much larger than a year ago; the Sunday-school has greatly increased in numbers and efficiency, now having four hundred and fifty on the roll. On the 19th of October a Missionary Society was organized, which now has ninety-eight members, sixty-seven active and thirty-one contributing, and the Aid Society—how the ladies do work!

"Let me just add that last fall, and this gratifies me much, we secured an encouraging list of new subscribers to the Church paper."

The extracts given from the two anniversary sermons, the first and the third, show that the pastor had his congregation "well in hand." He gave direction to the work in the various departments, made due recognition of evidences of progress, nor was he slow to suggest improvements where needed.

His sermons, usually delivered without notes, were forceful and at the same time practical, always giving evidence of deep thought enriched by extensive reading and earnest study, and, hence, were a constant delight to his people, and received marked attention from strangers occasionally worshipping with the congregation. A pastor thoroughly loyal to his own people, a competent leader in all its affairs, is in many instances also correspondingly active in the work of the Church at large, and in the movements for intellectual and moral advancement in the life of the community. Of this truth we have a good illustration in the life of our brother. He was synodical editor of the *Reformed Church Messenger* for a number of years, and was a frequent contributor to its columns throughout his ministry. His articles were always sure to attract attention. From December, 1885, to February, 1888, he was a member of the Reading School Board. He was a member of the Board of Home Missions from December, 1877, to December, 1881, and from November, 1889, until the end of his useful life. Rev. A. C. Whitmer, Superintendent of Home Missions, well says :

“He was not only regular in attendance, but also watchful of the interests of the Church. He was a man of good judgment and of correct business habits, and thus he was a wise counsellor, on whom the Board and the Church came in large measure to depend for the direction of various interests. Therefore, it was not a matter of accident, but of serious purpose, that from

1889 to the time of his death he was a member of the Executive Council of the Board of Home Missions."

The Executive Council of the Board of Home Missions did justice to itself when it "put upon record its appreciation of his faithfulness in service, his sound judgment and safe counsel, his warm-hearted sympathy with our missions and missionaries, and his deep interest and valuable aid in the work entrusted to this body."

On account of his deep interest in the young people of the Church, he always took an active part in Sunday-school affairs. This helps to explain his prominence in the new movement in the interest of better Sunday-school work, set in motion at the General Synod at Akron, Ohio, May, 1887. The Ohio Synod had sent up an overture asking for the creation of a Sunday-school Board. This overture had awakened an interest and a discussion in Schuylkill Classis, of which Reading was then a part, and Rev. C. S. Gerhard appeared at General Synod in the name of his brethren of the Schuylkill Classis, to assist in giving the matter proper consideration. The overture was referred to a special committee, of which our brother was made chairman, and after the Board was brought into being he was made a member thereof, became its first President, had much to do with shaping the policy of the Board, and remained a member of it to the time of his death in 1902.

The General Secretary, Rev. Dr. Rufus W. Miller, says :

“At his own request Dr. Gerhard was relieved from the office of President at the reorganization of the Board in 1893. However, he became a member of the Executive and Prudential Committee, and was very helpful in securing the consolidation of the Sunday-school publications East and West, and in guiding the Board through the difficulties that came with the retirement of the first Business Manager of the Publication Board and Sunday-school Board.

“Dr. Gerhard was chairman of the Editorial Committee of the Sunday-school Board, and in that capacity had much to do with the selection of the present lesson editors and the arrangement of our lesson helps. I think I can say with truth, and with justice toward the other members of the Board, that he exercised more influence and was of greater assistance to the Church in the organization and establishment of the general Sunday-school work than any other member. I feel that I never can adequately express my sense of obligation to him. Entering upon the work as the first Secretary, charged with the responsibility of the development of the work, without precedent to guide, with much misunderstanding and prejudice to encounter, I found in Dr. Gerhard always a safe counsellor, a genuine friend and a charitable critic.”

It will be proper to add, that he was afterwards a member of the Editorial Committee of three under whose auspices was prepared the *Sunday-school Hymnal*, which has met with decided favor, not only among our own people, but also by other denominations.

During the summer of 1888 Rev. C. S. Gerhard journeyed five months in Europe and the Holy Land. After his return he prepared sketches of

his travels and delivered them Sunday evenings to the people attending his church services. He was also called upon to give some of these sketches at numerous other places. Two accounts are herewith given to show how these lectures — for such they were — were elsewhere received. The *Pottsville Journal* says :

“A large audience was present at Trinity Reformed Church last evening to hear the Rev. C. S. Gerhard, of Reading, Pa., deliver his highly instructive lecture on the Holy Land. The lecturer held the close attention of the audience, though the delivery of the discourse occupied nearly two hours. The lecture was replete with new views of the sacred places, and everybody went away with a better conception of the land where the Saviour lived, toiled and died. The descriptive powers of Mr. Gerhard are remarkable, his style is clear and voice good.”

Several years later, when the lecture was given at the College for Women, Allentown, Pa., the following report of it appeared in print :

“Dr. Gerhard spoke on what he himself saw and experienced in that interesting country. His descriptions were vivid, clear, realistic and satisfactory. There was no attempt at oratory, and yet the speaker was truly eloquent in describing his visit to the tomb of Lazarus and other sacred places. Every person that heard the Doctor lecture on the evening named was greatly pleased.”

Meanwhile our brother came to be known as one of the progressive men of the Church. At Classis,

Synod and General Synod he was known as a ready debater, and a leader in every progressive movement. His spirit of progress sometimes brought him into conflict with other men of prominence, but it was no unusual thing for him to be on very friendly, and even intimate terms, with some who in public antagonized his views. Much of his most important work was done in private. Men in trouble in their own pastoral fields wrote to him for advice. Movements in the Church at large that required mature deliberation and judicious action appealed to him with peculiar force and received the careful consideration of his well-disciplined mind, and in many instances had reached a safe conclusion in his own mind before they were formally disposed of.

September 25, 1887, he brought before his people a project to remove a debt of \$3,000 from their church lot. In his discourse at this time he said :

“ Do you know what business men, who are determined to succeed, do? If they are in debt they make up their minds to get out at all hazards. Some years ago a business man of Reading dissolved partnership with the other member of the firm with which he was connected. After the dissolution had been effected this man had a good property, valuable machinery, and \$70,000 debts. What did he do? He worked to pay his debts. His superintendent told me some time ago that the first thing with him was to meet his obligations. *Money had to be ready for every obligation* as it became due. To-day that man owns a valuable business corner, besides other property on the same street, and several farms in the county.”

Many of the men in the Church of his own standing as to age and position held him in high esteem, whilst a large number of the younger brethren looked up to him and revered him as a father, and found in his life an inspiration to whole-souled earnestness in their work.

Meanwhile, in whatever way he was active, either in the way of self-advancement, or in the way of general Church work, the best interests of his congregation were ever uppermost in his mind. But, in order to advance the interests of his people, he made them realize that they must exert themselves, and that only by self-sacrifice could they enjoy in the fullest degree the prosperity they had a right to expect. Let extracts from several of his sermons testify on this point :

“ When Frank Leslie died he left his printing and publishing establishment in debt to a large amount. His widow took hold of the business, and in seven years’ time paid off the entire indebtedness, and now has command of a large fortune. She lived in a garret part of these years. That did not pay her debts, but it shows her self-denial and nerve. It was her energy, perseverance and pluck, coupled with intelligent management and hard work, that did it.

“ Why should not 250 church members and as many more Sunday-school scholars be able to get rid of a debt of \$3,000 ? If we go to work in the right way we can wipe it out in short order. About 450 years before Christ the city of Jerusalem was in a deplorable state. The greater part of its walls was in ruins, the gates were burned. Nehemiah heard of it. For three or four months he prayed to go there. At last he was sent by

Artaxerxes as Governor of Judea. The walls were rebuilt in the incredibly short space of fifty-two days' time, with a comparatively small force of men. His success depended on three things: First—A resolute determination to rebuild at once all the wall that was torn down. Second—Co-operation. He made all to feel that it was a privilege and a duty. He got all to work. Third—Division of labor. Every one commenced at the breach nearest his house, and so the wall was rebuilt in fifty-two days.

"We do not want to build a wall, but tear one down. Such a debt at first seems like a stone wall. We cannot go over it, we cannot go around it. We must tear it down. And three things are necessary: First—A resolute determination that the whole shall be paid. Second—Co-operation. Third—Division of labor. Each one commence right where you are. If about 300 of us begin to batter at our stone wall of \$3,000 all at once, none of us need to remove a very large piece, and yet we can sweep away the entire amount."

A systematic effort to remove the church debt, now set in motion, brought about two or three important results. First of all, the people generally became interested and had a mind to work. In the next place, the following Easter there was a large offering towards the end aimed at. And, in the third place, Easter ever after was the season for large returns of offerings gathered during every preceding winter. In this way the sermon by the pastor, and the effort put forth in connection with it, became part of the effective training which developed large capacity for giving in the life of this congregation.

At this time the congregation was still a mission. The pastor, however, was leading his people forward, and the time soon came when the Mission Board should no longer be relied on for partial support.

March 16, 1890, when he preached his sixth anniversary sermon, the pastor advocated self-support. He took for his text Acts xiv : 10, "Stand upright on thy feet." In this sermon the pastor said :

"To-day it is six years, to the very day, that this congregation was organized. The original members numbered fifty-seven. Of these, forty-seven are with us to-day. Our present membership is three hundred and fifteen. The time has come for us to stand upright on our feet. We are no longer in our infancy. Neither are we in a crippled condition. A year ago we already had the largest membership of any congregation receiving aid from the Missionary Board. The Board think that we ought now to be able to stand alone. They say to us, 'Stand upright on your feet.' They have a right to say so. After next first of April we are expected to be self-sustaining. Does not the Board, after they have done so much for us, have a right to say, 'Stand upright on your feet?' Surely they have. And most undoubtedly we can stand alone if we wish to. If we *all do our part* there will be no difficulty about the matter whatever. We must pray, we must work, and we must give.

"The Gospel is freely offered to all, but it costs a great deal to so offer it. It is not *free*, in the sense that it costs nothing to furnish it. The public schools are free, not because it costs nothing to conduct them, but because we all pay tax for their support. They are free, but certainly it costs quite a good deal to *maintain* them and *keep* them free. The Gospel is free, but it cost the

Lord Jesus Christ His *life* to enable Him to offer us a free Gospel. So to-day the Gospel is free, but we must pay to have it maintained and kept free.

"It costs self-sacrifice, consecration, devotion, prayer, and also money, to keep our churches open and have the Gospel proclaimed. It costs money to have ministers to preach and administer consolation from the pulpit, in the Sunday-school, and from house to house. It costs money to build churches and keep them in repair. It costs money for organist, light, fuel, sexton, Sunday-school library, papers and other supplies.

"In order that the Gospel may have a chance to be free and progressive, there must be contributions, and these must come, not from one or two or a few, but from the entire flock. 'To do good and to communicate (contribute) forget not,' says St. Paul, 'for with such sacrifices God is well pleased.' Giving money is as much a part of worship as singing and prayer. Taking up the collection is an act of worship. This includes the usual Sunday collection, special offerings, the communion alms, and the amounts contributed in your monthly envelopes. All this money is given to *the Lord*, and, as *His*, is used for the various Church purposes for which it is needed. 'The Lord loveth a cheerful giver,' says the Apostle Paul. Giving for the support of *the Church*, you give to *the Lord*.

"And now, what is involved in our standing alone? First, we are to realize that we must now depend on our own resources in the Lord. Again, to stand upright on our feet, each one must see well to his own growth in grace. This is the first and central source of all activity in the work of the Lord. A saving knowledge of Christ, and our relation to Him, is fundamental. Only as we keep our vows and live near to Christ will we be truly interested in His work. Then, too, our only right to exist as a congregation is that we may grow in grace and be instrumental in saving others."

St. Stephen's congregation had by this time learned to know their pastor as a man who was accustomed to speak his convictions in very decided terms, and they were not surprised to hear him at this time advocate self-support in the manner set forth in this anniversary sermon. They had chosen him as their leader, and they knew from past experience that it was safe to follow him. So when, in accordance with his judgment, it was time to take a step forward and become a self-sustaining charge, after receiving aid from the Mission Board for a period of six years, the congregation joined the pastor in the praiseworthy effort.

That the time chosen to stand alone was opportune has been abundantly demonstrated in the subsequent history of the congregation. The three hundred and fifteen members of 1890 were strengthened during the following year by the addition of new recruits, and a year later three hundred and ninety-one members were enrolled. Additions were reported every year, and in the year 1902 the congregation numbered seven hundred and fifty-one members. One year only, namely, in 1895, was a decrease in members reported, five hundred and twenty-seven instead of five hundred and sixty-one for the year preceding, but at that time there was a correcting of the roll by the erasure of fifty names.

The congregation was making commendable progress and came in due course of time to stand in a favorable light alongside of the other prosperous congregations of the Reading Classis.

Some idea of the character of the sermons preached by the pastor can be gained from the productions of his pen as these appeared now and then in print. The Alumni Address he delivered at the commencement of Franklin and Marshall College during the summer of 1892, and which was requested for publication in the *Reformed Church Review*, was on the subject, "Man's Origin and Future Destiny Viewed from the Scientific Standpoint." In January, 1897, an article of his appeared in the *Review* on "The Ever-living Christ," and a year later another on "The Bible and the Word of God."

He did, indeed, not turn his pulpit into a lecture platform and palm off these learned productions as sermons. That would have been impossible for a man constituted as the pastor of St. Stephen's was. This is what he did. First of all, he knew his congregation thoroughly, always having a special interest in such as needed special care. Then he was, by extensive reading, by earnest study, and by personal contact with students and thinkers, well versed in the leading questions of the age, whether these pertained to science, literature or theology. His mind and heart, enriched in this way, he brought into the service of his people, and while he gave them simple sermons, they were enriched with earnest thought that made the people conscious of receiving wholesome food for their souls.

Two important projects gradually came to have an engrossing interest for the pastor of St. Stephen's. One was the publication of a volume on

the subject "Death and the Resurrection;" and the other was the building of a new church. His book was on a subject that had for a long while engaged his earnest study and careful research, and when it appeared in 1895, it was at once recognized as a work of marked ability, calling forth extremely flattering notices on the part of many, and vigorous protests on the part of others. The *Reformed Church Messenger* said :

"We take great pleasure in announcing this publication, which will be found to be scholarly, suggestive and devotional. It discusses an intensely interesting subject in a most original manner. The reader may not at once agree with the author, but if he reads the book through he will find that the positions taken are strongly supported in Scripture, science and sound reasoning."

Rev. Dr. William Rupp said :

"We have had the pleasure of reading this book in manuscript, and we have no hesitation in saying that, in our opinion, it is a very able discussion of a very profound and interesting subject, or, rather, of a series of subjects, for there are a number of topics, Biblical, theological, and scientific, that come in for more or less extensive consideration, all, however, bearing upon the elucidation of the main theme."

In 1890, when the pastor of St. Stephen's preached his sixth anniversary sermon, he said :

"Twice we have built additions to our church. Here we stop. We build no more additions. We have so far done our best. Our building is neat, con-

venient, comfortable, large. We can seat seven hundred. Eight to ten years from now we may consider the question of erecting an entirely new church building."

When that statement was made the congregation had been under the training of their first pastor for six years only, but it was quite long enough for them to know what such a statement meant. "We make no more additions," "in eight to ten years from now we may consider the question of erecting an entirely new church," meant exactly what it said. And as for the pastor, the conviction he expressed in that sixth anniversary sermon was like an inspiration to him in the years that followed. Week by week, month by month, year in and year out, he pictured before himself a growing congregation in good working condition, and along with this a beautiful new church that should be a proper expression of the piety and devotion of his people. Under such strenuous leadership the dream of 1890 began to be realized before the eight or ten years then anticipated had elapsed.

An important step in this direction was announced when, on April 5, 1897, the trustees reported that they had bought from William Border the dwelling house and lot adjoining the church property on Ninth street for the sum of \$2,900. Frequent conferences were held, preliminary considerations received due attention, and in all these the pastor was a prominent figure. October 17, 1897, the building committee was named, consisting of Daniel C. Roth, John W. Wagner, and

the pastor, Rev. C. S. Gerhard. At the same time there was a large advisory committee appointed, consisting of Frank G. Bard, Edwin F. Feather, George A. Fick, J. Frederick Gerhard, John K. Hiester, Levi Hunsicker, Jacob C. Jackson, Richard G. Lincoln, Adam A. Ludwig, Albert Miller, Tobias W. Nissly, Manton W. Potteiger, Daniel S. Schaeffer, Alexander Schlottman, J. Frederick Schoenberger, Dr. John K. Seaman, Albert M. Weyandt, Daniel S. Klein, Joseph C. Roth, Hiram K. Ritter, Milton J. Collier, Samuel Palm, Lemon H. Hertz, Cuvier G. Grube, and Dr. W. D. DeLong. While the pastor was fully competent, and also quite willing, to lead the way, he would have the congregation thoroughly interested, hence his large advisory committee. In the *Annual Visitor* of April 19, 1897, he gives us an illustration of his manner of speaking to his people. Here he says :

“ We need a new church, because we do not consider ourselves warranted in making the extensive and costly repairs to our present building which are required if it is to remain, because our church is getting too small, because we must keep abreast with the progress of our city, because the glory of God demands that a congregation, which has been blest like St. Stephen’s, shall go forward and erect a house of worship fully commensurate with its constantly increasing requirements. The congregation has expressed its willingness and purpose to build a new church, so soon as we can make the necessary preparations. We are eager to begin. And every member would like to see a beautiful building erected. We have no desire to outdo others. Neither are we prompted by feelings of pride. But we

do believe that we cannot do too much for our Lord, who loves the beautiful, as well as the true and the good. Giving is a grace that needs to be exercised. No one can afford to hang back. Our current expenses and benevolent contributions are provided for by systematic offerings frequently given and in small amounts. The time has now come for us to think of something altogether exceptional and something which comes to most men only once in a lifetime. We want to build a church to cost, not two or three thousand dollars, but twenty or thirty thousand. Pennies, nickels and dimes are good in their place, but do not go far when a church is to be erected. Occasional sociables and entertainments are like sweetmeats and desserts—not to be depended upon, because not sufficiently substantial. The only way to raise funds to build a church is to proceed as we do when we want to build or buy a house for ourselves. We know it takes a large amount of money, but we believe in the investment and are willing to make it. The best way to get together thousands of dollars for a new church is for all those who can possibly do so to give by the thousand. A man who is worth ten or fifteen thousand dollars does not go beyond what is reasonable if he contributes a thousand dollars towards a new church. He will not be any the poorer for having done so. Nor can any one else afford to do less than his full duty. Brethren, we have resolved to build. We are not ready now. It will take at least a year to prepare, but *in the meantime let no one be idle*. The poor alone cannot build it. The rich alone cannot build it. If *all* become thoroughly aroused and each one is willing to do his utmost the church can be built and paid for. Shall it be done ? ”

The publication of this appeal had its desired effect in increasing the interest of the people in the

project before them. This interest was constantly reinforced and strengthened by the inspiring sermons of the pastor, and his enthusiastic and hopeful spirit in the social circle. As an evidence of the progress that was being made, let the *Annual Visitor* of April 11, 1898, be heard :

“ On the first page is a picture of the new church. It is an easy matter to have a cut made; not so easy to build a church. But it can be done. It has often been accomplished before, and anything that is necessary the members and friends of St. Stephen’s can do. In union and co-operation there is strength. We are in the midst of our preparations. It will be a long pull and a hard pull, but, if a strong pull and a pull altogether, we will succeed better than we anticipate.

“ With rare exceptions the members are responding nobly. A few seem not to realize the blessedness of giving to the Lord’s cause. But the great majority are ready to do what they can. They do not put their own comforts and expenditures first, but recognize the fact that the Lord’s cause has an equal claim with their own needs. They are heartily willing to make sacrifices, to work, to save, to give — ‘to earn all they can, save all they can, give all they can.’ They want to do *something*, and as *much* as possible.

“ The pastor’s heart has often been touched, in making his canvass, with the beautiful exhibitions of unusual liberality on the part of those whose gifts require genuine self-denial and long-continued, persistent saving up of pennies, nickels and dimes. To them the building of the new church is a precious means of grace. Their prayers and their offerings, like the prayers and alms of Cornelius, come up for a memorial before God. They give to the new church in such a way that they are thereby laying up treasures in heaven, and growing rich towards God.”

The work of building was soon fully under way, and the pastor kept himself, by dint of his natural leadership, in the forefront of every step that was taken. The ground to be occupied was 77 by 110 feet in extent. The plan of the church, as wrought out by architect Charles W. Bolton, of Philadelphia, made provision for an auditorium capable of seating eight hundred, and a Sunday-school chapel for seven hundred, the two rooms being so arranged that they could be thrown together, giving a combined seating capacity of fifteen hundred. An additional Sunday-school room in the basement, with three hundred and fifty seats, was also in the plan, thus making room for more than one thousand scholars and teachers. Besides this, there was included a large assembly room in the basement, the whole to be finished with a cement floor.

The corner stone was laid July 3, 1898, and then the work was vigorously pressed towards completion. In the *Annual Visitor* of April 3, 1899, the pastor thus expressed himself :

“It is no longer a dream, but a reality. For years we waited for it. At last we were compelled to undertake its erection, and now the chapel and basement are completed. It is a great satisfaction that it answers our purpose so well. The longer we use it the better we like it. It was not built for appearance, but for use. Every inch of ground was carefully considered, and the edifice planned so that it might answer all legitimate church purposes. So far our expectations have been more than realized. The building fully meets our necessities and seems to embody every convenience that a modern church is expected to have.

“ We, of course, also consider it a handsome structure. We tried to make it as beautiful as possible without being extravagant, believing that beauty costs nothing except brains, patient effort and experience. Our architect did his part nobly and the contractor has done equally well.

“ But whilst we thought we were getting a beautiful church, we were not prepared for the high appreciation with which our efforts have been received by the community. Again and again we have been assured by friends, who have come and told us, that we have one of the finest churches in Reading; that as to beauty of design and architectural symmetry it has no superior in town. We think so, and we are glad that others are of the same opinion. On the day on which we held our opening services, a prominent member of one of the down-town churches said to the pastor: ‘ I consider this the best arranged Sunday-school chapel in Reading.’ ”

There was great rejoicing when, on Sunday, November 19, 1899, the beautiful church, built at a cost of \$30,000, was consecrated to the worship of Almighty God. Now it was the pastor’s purpose to handle judiciously, and pay off gradually, the indebtedness that remained on the church, and to go forward with the work in the congregation, building up the members in the Christian life and doing all that was possible to give the Gospel of the living Christ to the community, and to the whole world. In the *Annual Visitor*, April 16, 1900, he says :

“ A place of worship is necessary. A handsome, convenient church edifice is desirable. A fine new church is encouraging. But to be in possession of the right

sort of a building does not in itself insure success. The building is only a means to an end. It is the body which is to enshrine a living soul. It is a help towards the performance of our duty. A commodious new church brings increased responsibilities. It challenges us anew to greater faithfulness in church and Sunday-school attendance, in taking a hearty interest in all the various operations with which we are necessarily identified, and in living lives of fuller consecration.''

The consecration of the new church marked an epoch in the life of St. Stephen's. It was an evidence of the success with which the work undertaken in this pastoral field was carried forward. Besides the organization of the congregation as such, there was the ever-growing Sunday-school, with its band of faithful and consecrated workers ; the Ladies' Aid Society, the Missionary Society, the Y.P.S.C.E., and the Ladies' Guild, each doing excellent work in its own legitimate sphere.

Besides the evidences of success in his own home field, pastor Gerhard had many evidences of appreciation in the Church at large. He received the degree of Doctor of Divinity from Franklin and Marshall College, June, 1891. In the month of October of the same year, he was President of the Eastern Synod at Harrisburg, and he was President of the General Synod at Tiffin, Ohio, in 1899. He frequently wrote for the Church papers, always on important subjects, and was sure of attracting attention by what he said.

But failing health had admonished him for several years that the end was approaching. Without,

however, relaxing any of his efforts to make himself felt for good in the work of the Church, it became very evident that his race was well nigh run. At his own request, he was relieved of the responsibility of the active pastorate, but was made pastor *emeritus*, the new relation to go into effect November 1, 1902. A few days before this time arrived, namely, on the morning of October 29, 1902, he fell peacefully asleep in Jesus.

In his own family he was greatly blessed. She, who in the providence of God, in his early ministry, became his helpmeet, entered diligently into all the projects that claimed his attention, and, by her devotion and intelligence, rendered him valuable assistance. His four sons were from early childhood members of the kingdom of heaven. The oldest, an unusually well-rounded young man, after careful preparation, had entered upon what seemed to promise a bright career in the Gospel ministry; the next one, engaged in business, was making himself felt for good as a lay worker in his father's congregation; the third gave promise of doing good work in the medical profession, for which he was preparing; and the youngest, still in early childhood, gave evidence of following in the footsteps of his older brothers. Happy in his home life, prosperous in his congregation, a leader among the leading men of his own denomination, respected and honored by all his fellow Christians of whatever name and denomination, our brother apparently had before him a work of far-reaching importance.

But this work must be carried forward in a manner altogether contrary to human calculation. "For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord. The oldest born, W. Glase Gerhard, after an unusually successful career in the active ministry during a period of three years, passed peacefully to his eternal rest, July 22, 1901, at the early age of 29 years and 5 days. Seven weeks later, September 10, John M. Gerhard followed his brother to the eternal home, aged 27 years, 10 months and 26 days. October 29, 1902, the father, Rev. Calvin Seibert Gerhard, D.D., was called to his reward, aged 57 years and 26 days. Evidences of grief were seen on every hand. It was felt that a prince had fallen in Israel. The sorrow was all the greater because of the early death of the two noble sons.

But in the providence of God, the good work accomplished by our brother and his sons goes on. Lives have been touched for good, impulses have been given to movements that are bearing precious fruit for the kingdom of heaven. The beautiful new church at the corner of Ninth and Greenwich streets is a standing testimony to the character of the work of the first pastor. The congregation, well organized, and in excellent working condition, was ready to follow the lead of the successor in the pastorate. Although the first pastor has laid down the shepherd's crook, the same to be taken up by another, yet, in "the communion of saints," there is a bond of living union between the departed and

those who survive. This bond of union inspires the workers. It helps them to bear their burdens. It enables them to look hopefully forward to a blessed reunion in the Father's House in heaven.

Auf Wiedersehen.

CHAPTER II.

DR. GERHARD AS A STUDENT

BY THE REV. ELLIS N. KREMER, D.D.

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CHAPTER II.

DR. GERHARD AS A STUDENT.



Y first acquaintance with Calvin S. Gerhard was in the spring of 1861, when I became a member of the preparatory department of Franklin and Marshall College by transfer from the same department of Dickinson College. Our class was advanced to the Freshman class in College, and what was left of the original number, only a remnant, graduated in '65. An intimacy began in the preparatory department between Calvin, my brother Stephen, and myself, which was never broken. I remember well my first acquaintance with the Gerhard family, when I called at the home, on North Queen street, in '61. Rev. William T. Gerhard, the father, almost awed one by his size and decision in speech, as I saw and heard him approaching the group of boys in Calvin's room ; but he quite won me by his kind greeting and smile. I was much impressed by the kind face and gentle manners of the mother. Through a long acquaintance she was always the same, commanding the esteem of all who knew her. Her influence must have been invaluable in forming the character of my classmate, in whom I frequently saw reproduced her own gentleness, combined with the decision and positive disposition of the father.

At this time my intense interest was also excited by Calvin's penchant for collecting curios. He was then between 15 and 16 years of age, and had collected an almost complete series of copper cents, in which work he must have had a good means of exchange in the special collections lifted in the churches which his father served. It was then that my eye was first opened to the existence of "fake" relics, and relic makers, of whom I have since learned more in the department of Indian relics. One rare coin was missing from the series. On looking through a box of coins I found one of the same date and asked why it was not framed with the others. Taking a small magnifying glass, Calvin showed me that some skilful hand had altered the date, and from a common coin had formed one that, to the uninitiated, would pass for a rarity.

More than once, in later life, when he told me of his changed attitude of mind on certain questions, did I remember how, as a boy, he would not admit a "fake" coin into his collection. He could not give up a position which he had taken without a struggle, for he had a healthy pride, but much less could he admit a "fake" principle into his thinking if he knew it to be such. I thought of the same incident also in later life, when, in a conversation on the training of our sons, he said: "I always taught my boys, when they were young, what belongs to you is your own. Don't touch what belongs to another. That is his."

The war clouds were heavy and threatening in the spring of '61, and soon the war broke out. It changed the order of schoolboy and student life, especially in Lancaster. Troops from Ohio were early in camp at Lancaster, on the fair ground, not far from the College, and, part of the time, the church in which my father preached was used as a hospital, or for sleeping quarters. The camp was the centre of attraction to the boys, and we became imbued with the military spirit. During this period the government had shipped a lot of condemned army horses to Lancaster for sale, and Calvin almost excited my envy by becoming the purchaser of one of them.

We had in those days very few college sports, no close connection with other institutions, and no class organization. Our class was safe from any sporadic attack by other classes, since, in addition to our numbers, we boasted in having the strongest man in college in the person of T. O. Stem. But the absorbing interest in the war, the intense political feeling, and the interruption to studies by "Rebel raids," prevented the development of class rivalry or a strong college sentiment. Most of us were in heart with classmates or other students who had gone "to the front," and were in college simply because it was our duty to be there. In two of the four years our term was shortened by invasions on Pennsylvania soil by the Confederates.

The only games which we had as students were cricket and "sling the Indian," with an annual

exhibition of "laughing gas," administered by Dr. Porter. The Doctor was very brave in administering, but very wary as to the effects of the gas on his subjects, and always ran to a safe distance. Once, however, he was caught and rather roughly handled by a brawny student under the influence of the gas, as he excused himself, but with mischief in his eye as we boys saw him.

We were never introduced during our college life to the joys and perils of base-ball, foot-ball, glee clubs or smokers. The exuberance of youth found expression in the drill, the war bulletins, political discussion, and a few college tricks. Had his course been a few years later, the subject of this sketch would have been a leader in healthful and manly sports. He was a bright, joyous youth, strong in body, fond of fun, and always ready to do his part in the few tricks which enlivened our college life. The field west of the campus was one year planted in corn and cow-pumpkins. The long halls between the recitation rooms, suggestive of a ten-pin alley, and round, solid pumpkins formed an irresistible combination to boys of our age, the youngest in the class. Calvin and myself, armed with pumpkins, would take our stand at Dr. Nevin's door, on the third floor, and, at a given signal, let them fly at the door of the room opposite, occupied by the tutor. The pumpkin that first struck the door, left on the latch by the accommodating members of the class in recitation, would burst it open, and the one following would roll into the room, sometimes quite up

to the tutor's desk. As soon as we had discharged our volley we would enter our recitation room, knowing full well that Dr. Nevin would be entirely oblivious to the racket. It was a safe sport and an exhilarating one to every one but the tutor, though the boys in class would seem surprised and almost indignant at the confusion they aided, and of which they had the safer enjoyment. But once we were caught, and then had the distinguished honor of meeting the whole faculty, a unique occasion save on senior oration day and commencement. At that time we received more marks of attention from our honored preceptors than were agreeable. In fact, the marks were purposely made so high that a few more would subject us to temporary suspension, with possibility of descending to a lower grade. After we were dismissed we talked the matter over, and, while we longed for the fun, we decided that, out of deference to our parents, and because the faculty had a right to look for a good example in the sons of ministers, we would abandon the sport, which seemed innocent enough until we were caught, and put ourselves on our good behavior. Our subsequent conduct was such that the faculty, of its own volition, removed our marks. We had taken our medicine and it had improved our health.

As I write, memory calls up a quintette of boys filled with military spirit, Leighton Gerhart, Charley Rengier, Stephen Kremer, Calvin Gerhard and the writer. Arms were manufactured for the government in Lancaster, and it was an easy thing

to secure the ends of rifle barrels, have them plugged and a touch-hole bored. Of these we made cannon, mounted them on boats about 16 inches long, and made ready for a naval conflict with powder and bullet. Leighton Gerhart was our leader, and he and the writer were most ardent for the fray. We blazed away at each other's boats on land in practice, but by the time we had one conflict on water the thing was noised abroad and orders from parental headquarters relieved us of our commissions. Such were our college sports, in which our classmate took part with all the energy of disposition and purpose which he afterwards consecrated to a higher calling, in which the determination he had shown in youth helped to make him so eminently successful. He never shirked in sport or in study. It was very difficult to study in those days. The absorbing questions of the hour made it at times almost impossible. But Calvin was a close and diligent student at all times. He had the power of concentration. He never lost sight of the purpose for which he was at college, nor did he lack in willingness to generously aid others in understanding difficult lessons. What marks he received were not the miserly hidings of a close and ambitious student, but marks of merit obtained in generous rivalry. As the result of his faithfulness and ability, he took the valedictory oration and shared the first honors in scholarship with T. O. Stem. Nor was the question ever raised among the boys as to the justice of

the award. There was little, if any, envy in the personnel of the Class of '65. Because of the war, we had dwindled to less than half our original number, but we were friends.

The writer had the pleasure of taking part of his Seminary course in company with C. S. Gerhard. While we graduated in College as classmates, he entered the Seminary one year in advance of myself. Here he showed the same diligent and earnest application; was strong in discussion; fervent in prayer. In the Seminary there were no marks of scholarship, no ambition to excel for honors. Great attention was given to the Society of Inquiry, and in its work he was always forceful in argument, lucid in style, and earnest in delivery. In his early ministry, I remember that Dr. Nevin complimented him publicly for his forceful and clear presentation of the subject handled by him, either in address or in an article in the *Messenger*. I do not retain the details, but well remember the fact.

Perhaps it is because we were boys together that, in our subsequent life, we always met in the spirit of boyhood. When the shadow of death first fell on my own family, it happened that he was my guest, and when his sympathy was extended it came with the freshness of the days of our youth. In the various Church bodies, on the floor of Synod, or wherever we met in public duty, when I heard him speak there was always the impression of those early days spent together at Lancaster, and I often thought of the words of Wordsworth, "The child is

father to the man." I could see that his high moral standard, his regard for his parents, his determination to come out right, his reverence for sacred things, were fulfilled in his riper years. These were the promise of his youth, and pointed to what his future would be.

Our relations never changed through any difference of view. On one occasion I wrote an article for the *Messenger* on "Tithes," with which he could not agree, and to which he wrote a reply. But before his article appeared I received a letter from him in which he stated that he felt it necessary to take a different view of the subject. On another occasion we differed on another subject, positively and firmly. Subsequently he changed his view, and, as our discussion had been earnest, he made it a point to inform me early of his position. These incidents in later life are almost exact parallels of incidents in our college days. The man was only the mature and advanced boy.

I am transcending the part asked of me in dwelling much upon the later life of my friend. But I shall close with reference to a characteristic which to me was one of the most charming of all that marked him. And I refer to his later life because, while I know of nothing that would indicate that he did not possess it in boyhood, yet it was not discovered by me then. This was his admiration of excellence in others. There was something contagious in his warm appreciation and praise of excellence shown by others, of whatever faith they might be.

I give but one illustration. He had heard a lecture by Dr. Krauskopf, of Philadelphia, on the Apostle Paul. In describing it he became eloquent in praise, and with a burst of enthusiasm raised his hand and said, "I thank God that I had gotten inspiration from a Jew." This trait was prominent in his later life, and was especially attractive in one who commanded by his own abilities the praise and esteem of others.

The circle of friends on earth is ever enlarging as we make new ones, and ever narrowing as our old friends depart; but the circle beyond is ever enlarging, never narrowing. Warm will be the greetings and many the choice spirits which shall welcome us when, if true to our call, we are admitted to their heavenly fellowship, and of these there is one, the subject of this sketch, whom many are looking forward to greet.

CHAPTER III.

DR. GERHARD AS A CHRISTIAN MINISTER

BY THE REV. H. Y. STONER

President Inter-State Commercial College,
Reading, Penn'a

CHAPTER III.

DR. GERHARD AS A CHRISTIAN MINISTER



THOUGH dead, he lives in the hearts and minds of all who were associated with him as an abiding influence for good. We feel grateful for having come into contact with him, providentially, we believe, at a time of life when our love for the Reformed Church had somewhat waned. We fancy others have experienced the desire and need of a settled faith, a church home, and a preacher and pastor whose heart and mind are so imbued with the reality and truth of Christianity that his life and presence radiate its power and glory — a man who is afire with the truth he preaches, and conscious of the needs of humanity ; a man whose advocacy of the claims of Christianity are sincere, sound and convincing ; a man whose life is naturally consistent with his preaching ; a man who knows God, who believes in Christ, and who depends humbly but firmly on the co-operation of the Holy Spirit ; a man who is fearless in his pulpit utterances, but considerate and discreet ; whose sympathy for souls is unbounded, and whose chief concern is that all should come to a knowledge of the truth ; a man with a thoroughly trained and thoroughly balanced mind, with a true and pure heart, with a life hid with Christ in God. Such a man we found Dr. Gerhard to be.

Persons who have lived in a helpful environment from infancy to manhood or womanhood, and who have always lived in the settled atmosphere of a single denomination, can scarcely comprehend the soul struggles of one thrown into the turmoils of the world, without parents to guide and govern, when by force of circumstances he is brought into contact with various religious denominations. Such unfavorable, unsettling influences beset the writer until he reached the church of which Dr. Gerhard was the honored and faithful pastor. Here our eyes were opened, our doubts dissipated, our mind settled, our faith fixed, our heart encouraged, our life renewed. Here was a new outlook, a cleared view of life. Here the ship without a pilot, and almost rudderless, found a safe harbor, and, after considerable repairing, was sent on a new voyage. Can one be grateful enough for such help? It is with great satisfaction, therefore, that I undertake to write of Dr. Gerhard as a Christian minister.

I hope to avoid even the slightest exaggeration in this imperfect sketch. My only purpose is to hold forth our subject as I knew him. We cannot adequately portray the excellent traits of this man's character as a minister, but, confining ourselves strictly to the truth, can yet say that he was a minister of unusual qualities, whose life was a power for good, and whose influence is abiding.

That he was faultless, we would not for a moment claim. He was deeply conscious of his faults and

errors, and sincerely deplored them. "I was a little too hasty," we often heard him say.

Since it would be utter folly for me to undertake to write for literary effect, I take the liberty to write as I would speak face to face with the reader. Come with me, then, in imagination to St. Stephen's Church.

We look upon the man for the first time. He is a perfect stranger to us. In the reading of the Scriptures and in his prayer we notice a tone of reverence and sincerity. His free prayer leads one to think that he lives in close communion with God. It is comprehensive and solid, yet very tender and touching. It is the voice, mind and heart of a child of God. Here we may expect food for the soul. The opening sentences of his sermon, while not striking, are so woven together as an introduction as to form a foundation logically outlining the ruling thought of all that follows. One need not wonder long what truth he is aiming to elucidate. As he goes on one is impressed with the importance of his message and the sincerity of the preacher. Every argument and illustration carries the conviction to the listener that the message is God's message. It is laden with comfort for every child of God, affords help and encouragement, and inspires to renewed Christian living. There are reflections for the wayward that can be understood by all, with sincere appeals for a nobler and better life. To the hypocritical he administers undiluted warnings with stirring and eloquent appeals to be true and loyal to

Christ. To the unconverted he brings a call clear and convincing, and most touchingly he pleads with such to give their hearts to Christ. We rise from our pew with food for reflection and with the conviction that here is a man who studies his Bible, lives a Christian life, has a broad, well-trained mind, and a tender heart. He seems a little stern and rugged in manner, and yet he has drawn a chord about our affections and has won our regard for him as a man of God, an ambassador for Christ. Though we have heard him but once, he has helped us a little nearer to God and created in us a desire to hear him again. Such was our experience during the first service we attended at St. Stephen's, and we can say that our first impressions were deepened as months and years rolled on, and as our acquaintance ripened into friendship and resulted in co-operation in the work of the church as an office-bearer, and later as a minister.

Inasmuch as others will write of his work as a pastor, I shall confine myself to two phases of his work as a minister ; namely, as a preacher, and in his relation to the Church at large.

His sermons were never sensational. For such he had only contempt. They did not abound in glittering generalities. They had purpose, point and power. They were helpful, inspiring, faith-creating, satisfying. They were laden with spiritual food for the hungry, and were so broad in their adaptation, that almost every moral and spiritual condition was met. They were, of course,

doctrinal to a large extent, but always practical. He was a man among men, knew men's needs, and gave them such messages as God inspired him to deliver. He leaned on Him for help. His sermons were never perplexing in any sense. His thorough scholarship, and his earnest efforts to set forth the truth clearly, enabled him to present his thoughts in a manner that made their comprehension easy. There was no effort at oratory, but a burning desire to enable his hearers to grasp the truth as he understood it. While his sermons did not abound in well-rounded sentences, he became quite eloquent at times, and in such a way as led one to think the words were given him from above. He undoubtedly relied much upon the presence and help of the Holy Spirit. He may not have been a brilliant preacher, yet many of his sermons shone with celestial glory. He possessed unusual power to make the truth clear. His words carried conviction, and we believe that his sermons rarely failed to accomplish the purpose for which they were preached. They were well balanced, logical, thoroughly wrought out, and delivered with such self-possessed earnestness, as would lead one to see that he was afire with the truth and longed to make it the possession of the hearer.

His sermons were not religious essays or merely cold statements of his opinions, but expressions of his own great faith, and of his strong convictions concerning spiritual things. They were full of meat, and utterly devoid of idle or trifling thought. He

wrought and wrought and wrought until there would be given "birth to a sermon," and then he would study and search and work until the Lord's Day would come to afford him opportunity to pour out his soul on the truth that had laid hold on him mightily. Many were astonished at times at his great power and at the intense earnestness of his preaching. This earnestness was not manifested so much in voice or gesture as in an indescribable heart power that he put into his preaching when in possession of a great truth.

His sermons were instructive, and commanded attention and sustained interest. They were filled with thought that quickened the conscience and encouraged the devout follower of Christ. His spirit seemed to be akin to that of the Master's. His interest in souls was sincere and constant, and perhaps nothing in his experience gave him greater satisfaction than to know that some one for whom he was praying and on whom he was working was drawing closer to Christ, becoming stronger in the faith and more active in Christian work. Any word or act in behalf of the Church on the part of anyone gave him great joy, but to discover a soul filled with the mind of Christ was bliss to him. We recall at this time his delight in speaking of ministers and laymen of other denominations whom he found earnestly devoted to the Master. But, on the other hand, there was perhaps nothing that vexed his soul more than the deliberate indulgence in heinous sin by those who filled important posi-

tions in the Church, and for ministers who were guilty of gross sins he could scarcely command any patience.

We doubt whether he ever entered his pulpit to preach without proper preparation. His custom was to choose texts on Monday or Tuesday, to be developed for the following Sunday's sermons. Time was set apart for study and research and used persistently and methodically. No labor was too great for him in the development of a sermon, and all the helps available were sought, but we believe he relied most on the Word and the Spirit, yet studying and working as if all depended on his own efforts.

His sermons possessed a warmth that kindled a flame of sacred love in many a human breast. That they were intellectual one would naturally expect, but they were so surcharged with heavenly love that they laid hold upon every class of hearers, and made them know and feel that they were not brought forth by a worldling, but by a man who walked with God, as with worldlings such spiritual sermons would be utterly impossible.

The three most potent factors noticeable in his preaching were his intense love of the truth, his love for souls, and his undying love for Christ.

How his eyes flashed and sparkled when he was stirred with important truth. His very frame seemed to tremble, and the muscles of his body seemed to be at a tension when he was unfolding a truth, so mightily it took hold of him. How he

would send home to the hearer, whose welfare was second nature to him, the far-reaching influence of that truth, and then followed in quick succession statements of the effect of the acceptance of that truth. But he was never satisfied to have his hearers accept anything merely because he or anyone else proclaimed it or believed it, but by argument and illustration he made one comprehend and make one's own that very truth. He never dealt in half-truths, nor did he waste time on non-essentials. He could not do otherwise than delve deep down to the bottom of things, and so great and so satisfying did the great truths and fundamentals seem to him that he worked with all the energy at his command to make the hearer enjoy the consolations and the strength they afforded. His preaching was positive. Negations were rare, because the opportunities seemed too few in which to develop the many beautiful and eternal truths. Often it seemed that he had but started his sermon when he closed it, so great was his reserve force and so full of strong thought were his discourses. While he did not by any means neglect or underestimate the subjective in his preaching, we believe, yea, we know, that his heart and mind were on fire with the objective. He indeed preached Christ with the earnestness of a true ambassador, and no one erred in his opinion of this preacher in saying that "It's all business with him," meaning that he had no time as a minister for anything at variance with truth and righteousness. Right along this line is

where he seemed stern to such as had only a slight acquaintance with him. Those who knew him more fully understood that it was the breaking forth of burning convictions hurled at connivance at sin and at trifling with life and duty and opportunity. When he took a stand on any question, there was no trouble in determining his position, yet he was not obstinate by any means in his views, as we have known him to publicly acknowledge error.

In speaking of his keen interest in the spiritual welfare of his people, or for that matter of all persons, I should be delighted to give incidents of which I was an eye-witness, but, as others will write of his faithfulness as a pastor, I shall treat this phase of his ministerial life in a general way.

So far did his desire for the spiritual welfare of his people outweigh his desire to simply have them as members of his congregation, that when he heard of any one who, though a member of his church, claimed to derive more spiritual benefit, or to feel more at home in some other church, or even some other denomination, he freely and heartily advised such to attend wherever the greatest help could be gained. More than once we heard him give just such advice.

He was justifiably jealous of the good name of every one of his members, and to accuse one of conduct unbecoming a Christian was to invite a perfect bombardment of questions from him, and, unless one was perfectly sure of the truth of the accusation, there was not much satisfaction in

carrying the report to him. When he discovered a guilty one he would deal frankly and friendly, yea fatherly, with him, but would exact correction or reform as the case might require.

To show how sympathetic he was, let me state but one instance. A member of a church, whether of his own or of some other doesn't matter, was guilty of a certain transgression of the divine law, but was earnest in his efforts to resist the temptation, and frequently sought counsel of Dr. Gerhard. We know that for many months he prayed with and for that man, visited him, advised and encouraged him, and did all in his power to help him. So much was he concerned about that man's spiritual welfare that he frequently became the subject of our conversation and prayer. For at least several years he worked to help that man conquer his besetting sin and befriended him as a father would a son.

His personal interest in the writer, at a time when to make shipwreck of his faith would have been only too easy, as well as in dozens of other instances that we might write about, should be sufficient to show that he was indefatigable in his labors with individuals. We never heard him utter a word which would permit the inference that he wanted popularity, or numbers, or show, but we do know he wanted to catch souls for Christ and he worked without ceasing to get them individually, one by one, and then to hold them, but for Christ's sake. Of course he preferred that his members should not

desert the church of which he was pastor, but when there were good reasons for them to go elsewhere, by force of his straightforward frankness, he would even advise them to do so.

With joy indescribable he would relate to me as an elder in his church the spiritual growth and development of some young man or some young woman in the congregation. An old father, by his simple, beautiful, devoted Christian life was like a tonic to him in his labors as a minister. A helpless but very faithful member of his congregation was the recipient of his tenderest sympathies and help, and was a joy and comfort to him.

No one could esteem more highly or appreciate more fully than he did the faithful follower of Christ. As we said before, beyond the boundary lines of his own congregation, or, indeed, those of his denomination, he would find souls in whom he rejoiced, merely because they stood for the truth and for Christ. He was public-spirited, broad-minded and large-hearted. To him every Christian was alike a brother.

His love for souls was reciprocated by his members to a marked extent. The attendance at his church was not variable, sometimes large, sometimes small, but almost without exception there was a large attendance of the members. There are several reasons for this, besides the fact that their pastor loved them, though they all are to some extent due to that love. First, his members knew they would lose something by remaining away from

the service, some truth, some help, some encouragement. Second, the sincerity, the frankness, and the consistent Christian life of the man had won the unbounded confidence of all his members. Not once did we hear any member or non-member question his devotion to Christ, or his sincerity in what he said or did. Third, as a preacher, pastor, or spiritual adviser he was always safe. He was gifted with excellent judgment and good sense, and had an almost intuitive knowledge of human nature. As one of his members said to me recently, "He seemed to be able to read one's nature." We cannot conceive how it would be possible for a minister to gain fuller confidence of his members than Dr. Gerhard enjoyed. Of course he was criticised by some because of his high standards and his uncompromising position with reference to the rectitude of church members, but this is creditable to him.

His fervent love for Christ we believe was the most potent factor in his preaching. His sermons made one feel that to him Christ was all and in all. This was specially marked in his preaching after his visit to Palestine. How he warmed up when referring to the cities he had visited when he spoke of what Christ did in these places. We know there was little of the emotional in Dr. Gerhard's makeup, but we recall distinctly how much effort it required on his part to control his feelings when reading of Christ's sufferings. Frequently he was moved to tears when occasion required reference to Christ's infinite love for sin-stricken humanity.

We fancy that to his mind his own great love for souls paled to utter insignificance as he thought of the Master's great sympathy for the distressed and His fervent love for the erring but returning sinner. Words fail me in my effort to portray his intense joy when he learned of the sincere efforts of persons in overcoming sin and in trying to do God's will, but when he learned that persons really loved Christ and lived upright lives for Christ's sake, he seemed overwhelmed with joy.

We are not forgetting that he was an advocate of the New Theology, but his changed views, as he often told me, made Christ more real to him. We know, too, that he clung to Christ in the simplicity of a child to his dying hour. Some of us know that there was a reserve faith with which he sustained himself when face to face with something new that might possibly require adjustment, or that had to be reconciled to something fundamental in his belief. He was not afraid to look at the truth in a new form, but before he could accept it for himself, it was subjected to a most thorough test, and particularly did he require that it be in harmony with the Word as he understood it. We believe, however, that he never for a moment had his faith in Christ shaken, nor did the advanced views which he held diminish his ardor for Christ or for souls. We believe he erred to his own hurt in being frank among ministers who did not know how tenaciously he held on to Christ, and who did not know how jealously he guarded the interests

of the Church and the welfare of souls. No one could know him thoroughly without admiring his scholarship, his sincerity, his tenderness, his love for the truth, for souls, and, above all, for Christ.

His love for the Church of Jesus Christ was unbounded. His faith in her ascendancy and ultimate triumph was unwavering. His thorough knowledge of her history, together with the promises of the Word concerning her final victory, gave him unalloyed joy in his labors as a minister and armed him with power to fight manfully against her every enemy. His was a joyous hope in spite of all the weaknesses and shortcomings of her membership. He was never narrow in his views. He undoubtedly loved the Reformed Church or denomination above every other, but he never regarded her as having a monopoly of the truth. He loved her history, her institutions and her ministers. He was a fearless champion of her views, and failed to find any denomination which met his own views so fully as did the Church in which he was a minister. He loved her freedom, and was glad for her conservatism. While he advanced beyond her rank and file, he was thankful that his Church was not spasmodic or dangerously progressive.

His interest in the Church at large was only second to his interest in his own congregation. He was familiar with all her work everywhere, at home and abroad, in all details. Little escaped his watchful eye and his ever-increasing interest. No labor in her boards, or on the floor of Classis, or in the

higher judicatories, was too arduous for his undertaking when he was called to duty. His judgment and foresight were appreciated far beyond the confines of his own Classis. He was frequently honored with appointments and elections to membership in the boards of the Church and we believe his labors were almost universally satisfactory. His work was not done in a perfunctory manner, but with the keenest interest he would study the problems of the Church and labor unceasingly to reach conclusions that would prove helpful. He no doubt made mistakes, but they were of the head rather than of the heart, and they were made mainly during the last two years of his life when he was not strong enough physically to bear all the heavy burdens which fell to his lot. He was a man of noble motives, though he was possibly guilty of using clerical strategy when it alone seemed to serve the purpose of promoting a righteous cause. He himself sometimes questioned the wisdom of such a course, but his ardent nature resisted a retrograde movement. Any action by a judicatory which to him seemed detrimental to her welfare, or as not voicing the sentiment of the very best and highest in the Church, would engross his attention and call forth efforts to counteract any unfavorable influence. He was jealous of the progress of the Church, as well as of her fair name, and he felt called upon to do all in his power to advance her interests and to preserve her from opprobrium.

His word and work in the various judicatories

commanded attention and respect and usually carried such conviction as was necessary to bring about the result he desired. He was a forceful speaker, but an inherent power more subtle than mere speech seemed to sway his audiences. He possessed force of character that added weight to his words so that they were almost irresistible. His sound sense, coupled with noble motives, usually kept him on the right side of a question, and when he advocated a measure he did not mince words or beat about the bush. He was fearless and earnest, but not presumptuous or sarcastic. He was severe at times, but we believe the severity was not aimed as a blow against his opponents, but rather that it was an outbreak of uncontrollable convictions. In years of closest fellowship we found him safe, sound, sincere. We would have trusted him as we would our own right hand, and we do not expect to find many among mortals here below more thoroughly true to themselves, to their fellow-men, or to their God than was he. His enemies praised him for his Christian bearing, and admired his sterling qualities of heart and mind. While his ways failed to suit some people and his frankness was too searching for others, we must say for these, who loved him not as much perhaps as did some others, we at least never heard them question his wisdom, his sincerity, his Christianity.

His was a great and noble soul, and his beautiful Christian life can never fade from the memory of

those who knew him well and loved him dearly. No, he was not perfect, but he was a noble Christian man, a Christian minister of unusual qualities of heart and mind, a most faithful pastor, with the keenest interest in the Church at large, and manifested such a love for the truth, for souls and for Christ as justifies the belief that he fought a good fight, finished his course, and kept the faith.

CHAPTER IV.

DR. GERHARD AS A PASTOR

I. AS PASTOR OF THE FIRST REFORMED CHURCH AT SUNBURY

BY GEORGE HILL, ESQ.

Elder of the First Reformed Church, Sunbury, Penn'a

II. AS PASTOR OF TRINITY REFORMED CHURCH AT COLUMBIA

BY MR. PEARSON E. GRUGER

LANCASTER, PENN'A

Elder of Trinity Reformed Church, Columbia, Penn'a

III. AS PASTOR OF ST. STEPHEN'S REFORMED CHURCH AT READING

BY JOHN K. SEAMAN, M.D.

Elder of St. Stephen's Reformed Church, Reading, Penn'a

AND

WILSON D. DELONG, M.D.

Deacon of St. Stephen's Reformed Church, Reading, Penn'a

CHAPTER IV.

DR. GERHARD AS A PASTOR.



ALVIN S. GERHARD graduated from the Theological Seminary in the spring of 1870. He was licensed to preach the Gospel by Lancaster Classis, Synod of the Reformed Church in the United States, and dismissed to East Susquehanna Classis, where he was duly received, and, on October 4, 1870, was ordained to the Christian ministry and installed as pastor of the First Reformed Church, Sunbury, Pa. After a successful pastorate of almost nine years, he removed to Columbia, Pa., and July 1, 1879, took charge of a mission known as Trinity Reformed Church. Here he labored a little more than four years, when, on November 1, 1883, he assumed the pastorate of a new interest in Reading, St. Stephen's Reformed Church, to which he devoted the remainder of his ministry, nineteen years of faithful service.

I. AS PASTOR OF THE FIRST REFORMED CHURCH AT SUNBURY.

Licentiate Calvin S. Gerhard received from the Reformed Church at Sunbury, Pa., a unanimous call, and on the fourth of October, 1870, was duly installed as its pastor. He came here soon after

graduating from the Theological Seminary at Mercersburg, a young man, well equipped for his work, which proved a decided success.

He at once entered upon his work in earnest. In his journal he gives an account of his first week's work in Sunbury. He says : "To-day it is just one week since I came to Sunbury. It seems a much longer time when I recollect the amount of work I have already done. I have called at seventy-two different places, and at some of these twice already. A good many people are sick at present. With the help of God I will do my duty by them as well as the rest of the congregation."

When he took charge of the congregation it numbered only about 130 members. In his first report to Classis, in 1871, the membership had increased to 140, and during the year there were 12 baptisms, 8 confirmed, 2 received by certificate, 8 deaths, and \$45.65 contributed towards benevolence. In the spring of 1874, the membership was 185, and the amount contributed for benevolence had almost doubled, being \$89.24. The growth was not phenomenal, due to local conditions, and during the next four years no increase was reported, but in his last report to Classis, in 1879, the membership was 193, and the benevolence \$68.00. The largest amount for benevolence was raised in the year 1874-1875, when it almost reached the hundred dollar mark, namely, \$99.96. The largest amount raised for congregational purposes during Rev. Gerhard's pastorate was

\$1150.00, in the year 1876-1877. The total statistics of his pastorate of almost nine years, according to the minutes of Classis, are 137 baptisms, 83 confirmed, 69 received by certificate, 29 dismissed, 53 deaths, and \$629.41 contributed towards benevolence.

His sermons were practical, pointed and interesting. Sometimes, when he wished to reach certain individuals, they were very direct. As a preacher he was highly esteemed, even beyond the bounds of the congregation. As an evidence of this fact I quote what one of our local papers said just before his removal to Columbia : "Rev. C. S. Gerhard will preach his farewell sermon on next Sunday morning. Sunbury's loss will be Columbia's gain, as Mr. Gerhard has been considered the finest preacher that has been in this place for years."

He did a great deal of earnest personal work. He was persistent in following up, by personal visits, those whom he felt should become confirmed members of the congregation. There are many instances of sacrifices made, of deep longings to get certain individuals into the Church, and of earnest effort to help those in the Church to a higher and better life. Earnest young people, who were in deep spiritual distress, would apply to their pastor for help by letter and in person, and he would comfort and encourage them as best he could.

He made many improvements in the church services during his pastorate. He was the first of the ministers in Sunbury to introduce the early

Christmas service in the church and Sunday-school. He also introduced the full order of worship in the church, which has been used ever since by his successors, and which has helped our congregation to be churchly and loyal to our good Reformed faith. Through his efforts a fine parsonage was erected and paid for, which was quite an undertaking in those days and by so small a congregation.

He took a deep interest in the Sunday-school, at one time raising three hundred dollars for new library cases and the purchase of four hundred volumes for the library. He also purchased a fine cabinet organ for the Sunday-school.

He and I were much together, and kept in close touch with the various contentions then occurring among those at the head of the Church at large. Our views were identical, and on all doctrinal and theological questions we fully agreed. I learned much of him, and, because of my age and experience, I was able to render him some assistance. From the time of his advent into our congregation I regarded him as a rising young man. I was fully aware of his great ability as a theologian and a Church worker.

During his pastorate at Sunbury he contributed some notable articles to the *Messenger* and the *Review*. The latter were especially of a high order and challenged the attention and interest of the Church at large. His first *Review* article, in 1874, was entitled "True Conversion and Religious Experience." This was followed, in 1875, by a mas-

terly production on "Apostolic Succession," which was afterward printed in pamphlet form and widely circulated and favorably commented upon. In 1878 he wrote on "Life Beyond the Grave."

The whole congregation and community at large regretted his determination to sever his relations with us. In looking back, I now regard his step as providential. He found a larger field for usefulness, doing a great work at Columbia and a greater at Reading. Just before he left us, our congregation presented him with a beautiful silver water service. He often referred to this act of kindness with much feeling. Usually, the resignation of a pastor dims the ardor of a congregation, and the new pastor, not the retiring one, is the recipient of gifts. In this case the loyalty, devotion and good wishes of his people went with him into his new field of labor.

At a congregational meeting, held June 15, 1879, with N. F. Martz as President, and F. B. Richtstine as Secretary, the following preamble and resolutions were unanimously adopted as the sense of the meeting in reference to the pastor, Rev. C. S. Gerhard:

"WHEREAS, Through a mysterious dispensation of Providence, our pastor, Rev. C. S. Gerhard, has (reluctantly, as we believe,) been led to the conclusion that it has become his duty to bring about a dissolution of the relation which, for the last nine years, has so intimately and pleasantly existed between him, as pastor, and us, as members of the First Reformed Church of Sunbury; therefore, be it resolved:

“First. It is with the most profound sorrow and regret that we are called upon at this time, when our church is in its most prosperous condition, spiritually and financially, and our pastor has arrived at the age of his greatest usefulness, to accept his resignation, and thus sever a relation that has for years been of the most pleasant, satisfactory and profitable character.

“Second. In this dispensation we recognize the controlling hand of that High Power to which our minds have so often and earnestly been directed by our pastor, as the only source of peace and consolation in times of doubt and trouble, and we *do* submit with Christian fortitude, knowing that ‘the winds are tempered to the shorn lamb,’ and that the near future will make *all* things clear, disclosing the fact that this separation will prove a mutual benefit to all interested.

“Third. We regard ourselves under special obligations to Rev. Gerhard *personally* for the abiding and self-sacrificing interest manifested by him in every enterprise having for its objects the building up and general benefit of our church, and freely admit that it has been through *his* energy and perseverance that all the enterprises referred to, without exception, have been brought to a successful issue.

“Fourth. In his new field of labor Rev. Gerhard will be followed by the prayers and best wishes of *all* the members of our congregation for his future success in his ministry, and continued health and happiness of himself and his beloved family; and we congratulate our brethren of the Columbia charge on their success in securing the services of one whom we regard as one of the most successful pastors and profound and able preachers in our Reformed Church.”

His sad and untimely death was a great shock and mystery to me, but, bowing in humble submission to Him who doeth all things well, I hope to

meet him in our future home, to which he directed our minds and hearts while he was our beloved pastor at Sunbury.

II. AS PASTOR OF TRINITY REFORMED CHURCH AT COLUMBIA.

The coming of Rev. C. S. Gerhard to Columbia marked a somewhat decided quickening of the people's interest in church matters, beginning, probably with many at least, in mere curiosity as to the new man, but finally hardening into sustained attachment to both church and pastor. The strictly business-like methods of managing church affairs inaugurated by the new pastor, and which were cordially adopted by the consistory, seemed to awaken a fuller appreciation among the people of the work in hand and paved the way for the unmistakable progress in the Christian life that bore abundant fruit later in the notable advance of "Trinity" among the churches of the town, and which, under the present pastor's vigorous administration, is more than holding the enviable position attained under Mr. Gerhard's initiative.

Early in Mr. Gerhard's pastorate the question of getting the church out of debt was mooted, and, notwithstanding a rather discouraging outlook at the time, was successfully carried through, followed shortly thereafter by the action of the church in announcing its ability to dispense with the financial help given for so many years by the

Home Mission Board, and becoming a self-sustaining church ; at once taking a high position in the estimation of sister churches. Thereafter its advance in prestige and influence for good was rapid and continuous.

As a disciplinarian Mr. Gerhard occupied a high place. As with all congregations at that time, ours had a small proportion of a rather turbulent character which needed careful training and at times rather stern speech. I remember one Sunday he was much annoyed by a knot of young people indulging in whispered conversation during the service. He stopped once or twice, when it ceased, but began again immediately on his resuming his sermon. Finally, he rapped on the desk, and, looking directly at them, said, "If that talking begins again, I will call you to order by name." There was no further disturbance.

By their lives shall we judge men, by their fruits we know them. The most unswerving sincerity and honesty of purpose were prominent traits of Mr. Gerhard's character. He felt not only the dignity, but had also a keen apprehension of the awful solemnity, of his position as shepherd of the flock of the Christ. That feeling exhibited itself, all unconsciously to himself, in many ways. In his preaching, his catechetical instruction of the young, in his discussions of the current events of the day with friends, his position was always taken after painstaking thought, and the sincerity of his opinions was so evident that it always commanded our

respect, even when, as was sometimes the case, we could not agree with him. I well remember, on one occasion, the conversation turned on the selection, by a young man, of a business or profession as a life work. Speaking of his own ambitions while a student, he said that sometimes his idea of his duty lay in one direction, sometimes in another, mostly towards the legal profession, towards which his tastes, and, as he thought, his abilities pointed, but he could never get rid of the thought "Woe is me if I preach not the Gospel." That voice was so insistent that it finally decided his selection—an action he never regretted.

In all the duties attending his office he was not only an able teacher, but a most conscientious and safe example. His whole life, as far as I knew it, was an exemplification of St. Paul's exhortation, "Be ye followers together of me, and mark them which walk so as ye have us for an ensample." He was no respecter of persons, but would greet the humblest of his, or any people, with the same kindly cordiality and interest in their welfare as he extended to those occupying the so-called higher walks of life. All to whom I have spoken of him recognized in him the true Christian gentleman he was.

Now, speaking strictly of his pastoral work at Columbia, I can only say that Mr. Gerhard's thoroughness, his unstinted labor, his self-abnegation, and his prayers, bore abundant fruit. Most of the people, quick to appreciate the example set them,

had unbounded confidence in his leadership and rallied to his support heartily. In looking over the minutes of the consistory meetings, simply a narrative of the struggles and work of Trinity Church at that time, the decided growth of the people, as reflected through that body, is strikingly exhibited to those familiar enough with it to be able to read between the lines. The people grew in grace, and abounded in every good work.

From the minutes of Classis we learn that there were 157 members in the congregation when Rev. Gerhard assumed charge of the mission. In his first report to Classis, in the spring of 1880, he gave the following statistics : 170 members, 17 baptisms, 13 confirmed, 13 received by certificate, 5 names erased, \$93.04 contributed for benevolent purposes, and \$960.00 raised for congregational purposes. In his last report, in the spring of 1883, the statistics were : 185 members, 14 baptisms, 10 confirmed, 11 received by certificate, 13 dismissed, 1 name erased, 2 deaths, \$66.00 given to benevolent objects, and \$2,633.00 contributed for congregational purposes. The total statistics for the four years of his pastorate are : 95 baptisms, 55 confirmed, 36 received by certificate, 26 dismissed, 16 names erased, 15 deaths, \$319.89 for benevolence, \$5,373.00 for congregational purposes.

When his resolve to enter another field of labor was made known, it was received with general regret. A correspondent to the *Lancaster New Era* wrote :

“Columbians will learn with regret that the pastor of Trinity Reformed Church, Rev. C. S. Gerhard, has accepted a call to another charge, that of St. Stephen’s Church of Reading. His resignation of his charge here will take effect November 1. Mr. Gerhard has made a host of friends outside of his congregation during his pastorate here, and they regret exceedingly the circumstances which remove him from their midst. As a member of the School Board, filling an unexpired term, he exerted himself to the fullest to discharge the duties of that position faithfully, as his colleagues will testify. As a gentleman he was affable and pleasant, and as a minister of God’s Word was eloquent and earnest in the pulpit, and watchful over those confided to his care as a pastor. Columbia assuredly loses a good citizen in the departure of Mr. Gerhard.”

A local paper has this to say, among other expressions of appreciation :

“Mr. Gerhard has been pastor of Trinity Reformed Church for about four years, and he leaves it with all its former debt cancelled, its property improved, an increased membership, and a strong Church pride among that membership.”

Verily, the memory of the just is blessed.

III. AS PASTOR OF ST. STEPHEN’S REFORMED CHURCH AT READING.

The first time we saw Dr. Gerhard was one Sunday morning in April, 1894. We entered St. Stephen’s Church for the first time. We took a seat in the back part of the church. The attendance was not large and the church not inviting.

The services seemed cold and formal. The preacher impressed us as a man of more than ordinary intellect, who made no effort at oratory, but preached a plain, practical sermon. From the exact and precise way in which he made the announcements we concluded that he was a man who was systematic and methodical in his work, which we afterwards found to be correct, not only in the public services of the sanctuary, but also in his pastoral labors, and in all the other work of the Church. Although we were not very strongly impressed with the first sermon we heard Dr. Gerhard preach, it awakened in us a desire to hear him again, which we did in a few weeks, when we became acquainted with him and were impressed that he was a strong man. He soon afterwards called on us at our home, and invited us to attend the services of his church. Later on he urged us to unite with some church, and gave strong reasons why we should unite with St. Stephen's. We united with the church in the fall of 1894, and were under the pastorate of Dr. Gerhard during the last eight years of his life. These were probably the most eventful years of his ministry. During this time he published his book on "Death and the Resurrection," built St. Stephen's Reformed Church, and buried his two sons, John and Glase. We learned to know him intimately as a man, a preacher and a pastor.

It is about his work as a pastor in St. Stephen's Reformed Church that we are to write. We under-

take this task at the earnest request of Rev. Thomas W. Dickert, the editor, and from the love of him whose memory we wish cherished. We feel in no wise "sufficient for these things," but are confident of the charitable indulgence of those who will read it.

There are probably very few pastors who know their members as well as Dr. Gerhard knew the members of St. Stephen's. He knew every man, woman and child. He not only knew their names, but he knew their character, their strength and their weakness, their success and their failure, their material prosperity and their spiritual condition. This information about his members he obtained not out of curiosity, but with an ardent desire that he might help them.

He took an interest in every member of his church. If any were out of work or met reverses in business, they had his sympathy and counsel. He was often successful in getting work for the unemployed. But his greatest concern was for the spiritual welfare of his members. He spared no effort in this direction. He visited them at their homes, invited them to attend the services of the church, and often placed books and periodicals into their hands to read, to assist them in their spiritual life and growth. He was frank and sincere in his intercourse with his members. He never betrayed their confidence. He was a true and trusted friend. He was a good judge of human nature. He soon discovered what his members were fitted for and put them to work. He believed in a working

church. He wanted no drones in the hive. He was often worried and harassed by the shortcomings of his members. When he saw the indifference of those of whom he had expected better things, and the waywardness of others of his members, he often became sad and discouraged. But he never despaired. He used every effort to lead them in the right direction.

He hated sham and hypocrisy. He was often stern and severe in denouncing wrong, and thereby incurred the displeasure of some of his members, but whenever he gave unnecessary offense he was ready and willing to apologize. It was only those who understood him thoroughly who could appreciate his worth. No pastor can satisfy the individual demands of everybody. Some members of the church are exacting and uncharitable towards their pastor. Dr. Gerhard was not perfect. He had his failings and shortcomings. No one knew them better and deplored them more than he did. In a sermon which he preached during the last few years on "The Mastery of Self," he pointed out how the Christian could overcome and rise above temptation, and by persistent effort and by the grace of God could remain cool and composed during the most trying circumstances, then paused and said in a slow and solemn manner and with much feeling, "I have not attained this state, but am striving after it."

In visiting the sick, as in all his other work of the church, he was regular and systematic. He entered the sick-room in a quiet manner. He ex-

exercised good judgment in regard to the physical and mental condition of the sick member. He avoided everything that might excite and disturb the sick. His prayers were offered in choice and simple language, and seemed to express the ardent longings and strong faith of a great soul. Many of his members have declared to us that his visits to them, and his ardent prayers for them during their sickness, gave them cheer and comfort, and sustained their faith and trust in their Heavenly Father during their affliction. One invalid member quite lately said that the visits of Dr. Gerhard were better than the best tonic. Through the regular and frequent visits to the sick, through the ardent prayers in private and public for their welfare and recovery, he became greatly endeared to his members. Some of his invalid members he visited regularly every week, and on the same day of the week, and they looked forward with pleasure to these visits. When he was sick in bed and could not visit his sick members, he often sent his devoted wife to them, with some token of remembrance and to let them know that he was thinking of them. The last time he was out on the street was a few days before he took to bed during his last illness. He had a basket of fruit to take to one of his sick members, who lived some distance away, but soon returned to his home, and said he only got around the block because he became too exhausted to go any further.

In 1898 the present church edifice was erected. It was evident some years before, from the steady increase of the membership of St. Stephen's congregation, that a larger and more modern church building was necessary. This was an important event in the history of the congregation and gave the pastor a great deal of thought and concern. In his own words, "it arose before him like a mountain," but he finally undertook it. It was about this time that his health began to fail, and it is remarkable how much time and energy he spent in the erection and completion of the church. Nothing seemed to escape his watchful eye from the basement to the tower. He often made the workmen tear out some parts that were not according to the specifications.

He solicited all the subscriptions, collected all the money and paid it over to the treasurer. He was chairman of the building committee, purchased the church furniture, selected the memorial windows, and wrote all contracts. He also got Mr. Carnegie to donate the large pipe organ. He was a good business man, and in the erection of the church everything was conducted in a business-like manner. We can in this connection appropriately refer to a favorite expression of his, "good housekeeping." He was a good housekeeper. He did not seem to forget anything. He was always on time. All payments were made when due. During all this time, with these heavy burdens upon him and with failing health, he did not neglect his pastoral

duties. This he could only accomplish by a systematic use of his time and a strong devotion to his work. Whether Dr. Gerhard stood in his pulpit, by the bedside of the sick and in the homes of his members, or watched and directed the building of his church, he had the true spirit of a pastor and a shepherd. Jesus, the good Shepherd, gave His life for the sheep. So Dr. Gerhard sacrificed his health, consecrated and devoted his life for the flock.

In this loving tribute to our beloved and departed pastor we made no attempt at exaggeration, but speak of him as we knew him, and of his work as we saw it.

While Dr. Gerhard will be remembered by the members of St. Stephen's Church as a man of profound learning, a good preacher, and a most useful man in the Church at large, his memory will be most cherished for what he did for the congregation as her pastor, and what he was to the individual as a spiritual adviser and friend. Every one who knew him well and was under his guiding hand could not help but be uplifted and edified. A great deal of his best work was done in a quiet, private way. He was solicitous of the individual member rather than of the congregation as a whole. True, it gave him great joy to see the congregation grow in membership, but greater was his joy in the spiritual development of the members.

He was emphatically spiritually minded, and had no time for show, or the spectacular, or the sensa-

tional. He had great confidence in his people, and had implicit trust in them as a body.

At different times we heard him say in consistory meetings, when a new project was discussed, "We must have confidence in our people." Confidence begets confidence. It grieved him very much if a member fell into temptation. He could not rest until he had spoken to such a person, and in him could be found a safe counselor and guide. He had a warm and sympathetic heart for all the poor and needy, the sick and suffering of his flock. As to the former, he not only administered to their spiritual needs, but often, if not invariably, assisted them in material ways. The sick of the congregation were of great concern to him. How he wished to be informed whether there were any sick! His visits to the sick were frequent, and always brought cheer and comfort to the sufferer. We have personal knowledge that toward the close of his life he made visits to people not nearly as sick as he was himself, and who are today enjoying health and life.

As a pastor, he had an interest in the smallest details of congregational activity. In fact, so great was this devotion that it amounted to almost a fault. While he had great powers as a leader of men, he was also a good organizer, and knew how to put men to work, he was not satisfied unless he personally saw that the work was carried on successfully. All auxiliary associations,—the Sunday-school,

Ladies' Aid Society, Christian Endeavor Societies, and all others,—claimed his untiring attention. He was a great Sunday-school man, and exercised the function of pastor of the Sunday-school as fully as he did that of pastor of the congregation. He very rarely missed a meeting of the Ladies' Aid Society, and his foresight and executive abilities furnished very largely the impetus for the monumental work the organization has been enabled to accomplish. And so in the other societies his guiding hand was readily seen. He had wonderful capacity for work, and work that counted. In the language of one of the younger members, "He made things come to pass."

This, we believe, can be attributed largely to two causes, promptness and system. We can not remember that he was ever late in any of his numerous appointments. Promptness was a law with him. He was always ready. He had his work so arranged that all the exercises which he conducted worked out with the precision of clock-work. When the time came for a meeting—consistory, or committee, or any other—he was always prepared to discuss the business which was before the body, and almost invariably the plans and methods which he suggested were adopted with little or no change. We recall very distinctly on one, and only one, occasion the majority was against him. He laughed heartily and said, "I am with the majority."

In the erection of the new church edifice he demonstrated, in an eminent degree, his masterful

abilities as a man of affairs. One man, a practical builder, remarked that he was architect enough to design a church building. The designs were made very largely according to the plans he had worked out for himself. He knew to the smallest detail what the church would be like, and had in his mind the complete building, even before the old buildings were razed to the ground. His oversight during the construction was constant and watchful, and no inferior material was allowed to be used. His joy over the work as it progressed was great. His satisfaction at its completion was his evident remuneration. The fine organ which adds so much to our worship was obtained solely by his efforts.

The people of St. Stephen's have great reason for gratitude to Dr. Gerhard for what he did for them in a material way.

Coming to the city before the congregation as a mission was organized, he went to work with the enthusiasm and strength of youth. His labors and sacrifices brought about results which challenge the admiration of all who knew him. His people loved him. This was fully demonstrated in the way they responded to all his requests. He used to say that he never asked for anything that his people would not do. He sincerely appreciated the work and loyalty of his members. Although not demonstrative in expressing his appreciation, he was sincere.

During his absence in search for health, his solicitation for the welfare of the congregation did not diminish. In the matter of supply during this

period he was always careful, and, as a result, the attendance at the services was good and the progress and financial condition of the congregation did not suffer.

When he realized that his strength would not permit the resumption of his work at the close of the vacation granted him by the consistory, he returned with a plan for meeting the emergency. To the consistory he expressed his desire to withdraw from the active pastorate, and his willingness to accept the office of pastor *emeritus*.

At his urgent request, therefore, the consistory, with deep regret for the necessity of this action, acceded to his wishes. He was duly elected pastor *emeritus*, with the understanding that the new relation was to begin November 1, 1902, but, unfortunately, he did not live to see that day.

When the proposition of a candidate for the active pastorate was in order, we found that he had given the matter a great deal of thought and earnest prayer. Indeed, we discovered that, at the very beginning of his failing health, he had watched the career of a certain young man and had him preach for us a year before for the purpose, as we now believe, of getting the members of St. Stephen's to see and hear him. During his retirement in the Pocono Mountains he sent for this young man to have an interview with him in regard to his proposed plans. Upon his recommendation of the man for the place, he remarked, "After serious consideration of each probable can-

didate for the place, my mind would always revert to the one upon whom my choice had fallen as best fitted for the position."

In consequence of his knowledge of the man, and in deference to his wish, we invited Rev. Thomas W. Dickert, pastor of Solomon's Reformed Church at Macungie, Pa., to preach trial sermons. He made a favorable impression upon the congregation and was duly nominated by the consistory. At the time of the election, Dr. Gerhard did not bring any pressure to bear upon the members, but advised them to vote according to their convictions, and took pains to have the ballots so prepared that there would be no difficulty in making an intelligent choice, and no doubt as to the expressed wish of the people. As a result of the ballot, Rev. Dickert was elected, and entered upon his work November 1, 1902. The wisdom of our choice under the guidance of Dr. Gerhard has since become fully evident.

The love and devotion which his people had for him were manifested in a remarkable degree during his last illness and at the time of his death and burial. The grief and sorrow felt by the congregation and Sunday-school could not be repressed. Tears were in the eyes of all. It cast a pall over every one, from the youngest to the oldest. We still mourn for him.

St. Stephen's Reformed congregation had a phenomenal growth during the pastorate of Dr. Gerhard. Beginning with 57 members, March 16,

1884, it developed into one of the strongest congregations in that section of the city, having 751 members at the time of his death, October 29, 1902.

The statistics for the nineteen years of Dr. Gerhard's pastorate at Reading are as follows :

Year	Members	Baptisms	Confirmed	Received by Certificate and Renewal of Profession	Dismissed	Names Erased	Deaths	Members of Sunday-school	Contributions for Benevolence	Contributions for Congregational Purposes
1884	93	6	16	77	0	0	1	230	\$ 9	\$
1885	124	14	6	28	3	0	0	311	31	675
1886	183	27	18	52	4	6	2	350	67	1,175
1887	234	37	29	28	1	5	4	400	99	1,008
1888	292	34	30	47	3	12	6	518	289	2,326
1889	321	24	28	39	14	15	3	575	322	1,276
1890	401	46	50	48	7	8	7	663	207	2,773
1891	451	33	35	45	19	10	8	623	210	2,278
1892	492	35	39	20	9	8	8	671	240	2,600
1893	528	42	29	37	13	13	3	682	658	1,750
1894	574	32	26	45	8	10	7	643	900	1,800
1895	573	27	25	35	12	47	9	650	400	1,800
1896	600	29	40	21	11	20	3	700	400	2,216
1897	652	33	33	62	18	20	7	738	475	2,525
1898	665	28	31	21	15	18	10	769	460	6,641
1899	679	32	26	16	3	19	9	770	400	9,306
1900	702	32	36	45	16	37	11	800	425	11,517
1901	723	31	27	34	15	9	13	838	430	6,500
1902	752	24	44	32	15	17	16	860	996	5,383
Totals	752	566	568	732	186	274	127	860	7018	63,549

CHAPTER V.

DR. GERHARD AND THE CHURCH AT LARGE

BY THE REV. RUFUS W. MILLER, D.D.

Secretary of the Sunday-school Board of the Reformed Church in the
United States, Philadelphia, Penn'a

CHAPTER V.

DR. GERHARD AND THE CHURCH AT LARGE.



ONE cannot be a good minister of a congregation without being a good minister of the Church at large. One cannot be a good minister of a denomination without being a good minister of the Christian Church. One cannot be a good minister of the Christian Church without being a good minister of the universal kingdom of God's moral order. The ministry of Dr. Calvin S. Gerhard exemplified this truth. His was the enlarging vision, the rare combination of a scholar and practical man of affairs, the breadth of soul and grasp of the truth that the minister of the Gospel, like the local church, exists not for himself but for the community. Faithful a man must be in the duties of the pastorate, but he must not leave undone those other duties not immediately connected with his own flock. He must labor for the welfare of his own family, for the community, the denomination of his choice, and the Church of Christ universal.

Dr. Gerhard had an absorbing interest in others, and in all that pertained to the progress of the Church of Christ. He had that necessary preparation for altruistic service, a vision of God which sustains and inspires every good word and work.

The great characters of the Scriptures had the heavenly vision. Abraham, before he left his native

land ; Jacob, as he pillowed his head on the stone at Bethel ; Moses, while tending his flock among the foothills of Horeb ; Samuel, as he lay in sleep ; Ezekiel, in the land of the Chaldeans ; Peter, on the house top ; and Paul, caught up into Paradise.

It is essential that our divine Lord be a living reality. God must be present in the heart before he can be manifest in action. His power must move the soul before it can be evidenced in the speech.

Added to this vision of God, there was the striking personality of Dr. Gerhard which made him so greatly useful in the general work of the Church. He possessed a singularly candid nature. Intense he was. His conscience gripped him. Strong in his convictions, he threw himself with all his powers into whatever he undertook. His logical mind made it possible for him to present a subject in clean-cut, convincing manner. His sympathies were with every good movement. He had a disinterested breadth of vision, and was unwearied in the general activities of the Church.

During the long years of his pastorate at Reading, notwithstanding the exacting duties incident to the establishment of a mission congregation and its development to self-support, he, nevertheless, identified himself with the educational and moral interests of the community. For a number of years he was a member of the School Board of Reading. He was interested in the Young Men's Christian Association, and by pen and voice assisted in its work.

The Ministerial Association, composed of ministers of various denominations, received his constant support. Although it was necessary for him to lead and take charge, even to the minutest detail, of the work of erecting three buildings (including the present monumental structure) for his congregation in Reading, yet his brethren bear witness to the fact that during this period he encouraged, co-operated with, and assisted in the establishment of new Reformed congregations in Reading, one of which was located within a half-dozen squares of his church. He was seldom absent from the weekly gatherings of the Reformed ministers of Reading, and in these conferences he was a trusted and wise counselor.

In the annual meetings of Classis, the records show that Dr. Gerhard was always present from the beginning to the close. He was President of East Susquehanna Classis in 1875-1876; of Schuylkill Classis in 1891-1892; and of Reading Classis in 1899-1900. He was likewise regular in his attendance as a delegate at the Eastern Synod and the General Synod. No one was better known during the last twenty years of his ministry, or more influential in shaping legislation in the ecclesiastical judicatories of the Church. No one was honored more frequently by his brethren as delegate to Synod and General Synod. No one was more interested in every item of business, whether on the floor of Classis, Synod, or General Synod. There are some brethren who manifest an interest in one

or two subjects, claiming the attention of the Church; there are some upon whom the duties of a chosen representative sit lightly. But it was not so with Dr. Gerhard. Every subject challenging the attention of Church judicatories appealed to him. When he spoke he commanded attention, and seldom, indeed, did he advocate any measure that failed of adoption. His was a luminous mind. He had the happy faculty of seizing the salient point, and of presenting the truth in a manner that carried conviction and could not be controverted. "In every work he began, he did it with all his heart." With courage, yet with tact, he advocated in Classis the division of large charges. He aided in the formation of Reading Classis.

The minutes of Synod give evidence of his interest in the varied affairs of the Church. Eastern Synod elected him its President, October 21, 1891, Harrisburg, Pa. The cause of education, as represented in the institutions of the Church, had in him an enthusiastic and loyal supporter. In 1893 he was Chairman of the Committee on the Theological Seminary. At the time of his death he was Chairman of Eastern Synod's Committee on the endowment of Franklin and Marshall College. He seldom failed to attend the annual commencement exercises, both of the Seminary and of the College. The Theological Seminary especially interested him, for he was by nature a student, and by choice a theologian.

Notwithstanding the many duties and distractions of a large city congregation, he found time for original research and gave evidence of high scholarship. To him the search for truth was a passion, and with his open mind and courageous soul he feared not to proclaim the truth as he saw it. How appropriate the dedication of his book, "Death and the Resurrection," "To all of God's children who love the truth."

Dr. Gerhard was a frequent contributor to the Church papers. His theological articles in the *Reformed Church Review* were many, and always on timely topics. He kept abreast of the theological thinking of his day. He also showed his interest in the religious education of the young, by preparing "Bible Studies" in the form of questions and answers, for children in the Sunday-school and in the home, published by our Sunday-school Board. It is an invaluable manual in catechetics. Questions and answers alike are simple, clear and definite. The book is an excellent example of good method.

It was a delight and an inspiration to him to have close converse and intimate relations with the professors at the Seminary. He maintained correspondence with a classmate and others, on theological questions. He took a personal interest in the election of the right men to professorships. It is no secret that the mind of the Church was directed toward him, and, if Dr. Gerhard had lived,

he would doubtless have been elected to a professorship in the Seminary at Lancaster, Pa.

It is evident that the influence of his earnest life and scholarly thinking, caused his son Glase to follow in his father's footsteps and enter the ministry. The Huguenot mother said, as she stood by the road along which they were dragging her mangled son to the burning pile of faggots, "Glory be to Jesus Christ and His witnesses." Dr. Gerhard had that heroic and conquering faith,—a faith whose office it is to see unseen things, and as a Christian pastor seeing his son go out into the responsible work of the ministry, he accepted it as the crowning glory of his life work. How the early death of his son pierced his heart, and how his faith sustained him, is indicated by the report he prepared as Chairman of the Committee on The State of the Church, Eastern Synod, October, 1901. His son Glase died July 22, 1901. In his report he says :

"There has been much sickness and there have been many transitions from earth to heaven among the people whom we represent. During the year an unusual number of our ministers also exchanged the cross for the crown. Some of them entered the Church triumphant in a good old age, after they had worn themselves out in the service of the Lord. Others passed away in the glow of their young manhood, with the fire of enthusiasm burning in their hearts, and the breath of aspiration full upon their lips. We cannot solve the hidden mystery, connected with their early decease, but with the hush of silence lying upon our

faltering tongues we look up out of our stony griefs and begin to whisper, in broken accents: 'It is God's way. His will, not ours, be done.' And then we take up the burdens of life more earnestly than ever, and rejoice because He lives, and they live, and we also may know Him and the power of His resurrection, and the fellowship of His sufferings.'

For thirteen years, from 1889 to the close of his life, he was a member of the Board of Home Missions, of the Eastern and the Potomac Synods, and was on its Executive Council during the entire period.

The Secretary of the Board, Rev. Dr. Ellis N. Kremer, says :

"He looked at both sides of a question of whatever nature, and was as valuable in council, with regard to finances, as to the other questions which had to be considered in Mission fields. He frequently, after discussion, was depended upon to formulate the action the Board decided to take."

The wonderful scope of man's mechanical energy in our day, appealed to him as a call for a corresponding widening of the spiritual energy of Christian people. He believed that the largeness of our Christian helpfulness should be brought to the compass and catholicity of Christ's. He, therefore, advocated the location of missions not simply, nor indeed primarily, for the benefit of a few Reformed people in a given place, but for the saving of the unchurched, wherever there was spiritual need and opportunity.

Not our own congregation, nor our own city, nor our own Reformed people, nor our country—nothing short of the world—is the “all the world” to which Christ has sent us to give the Gospel, and upon all the world we ought to have our hearts set. Dr. Gerhard did not believe it was right to say that we can best serve all the world by helping directly only our center, and so give and do only for it. That has a plausible sound, but it does not accord with the physiology of the Christian body. It lacks Christlike vision, and it dreadfully imperils the intelligent wideness of one’s own character.

The offerings of the congregation Dr. Gerhard served bear witness to his interest in the cause of Foreign Missions. Mrs. D. B. Schneder, a member of his congregation, whom he confirmed, is now one of the most useful members of our Japan mission.

The value of Dr. Gerhard’s services to the Church at large appears clearly in his relations to the General Synod. He was a delegate to the General Synod in 1875, 1878, 1887, 1890; an advisory member, 1893, 1896; a delegate and president of the General Synod meeting at Tiffin, Ohio, in 1899, and an advisory member in 1902. He attended the special meeting of the General Synod in 1891, and advocated union of the Reformed Church in the United States with the Reformed Church in America. His voice was always in favor of union and co-operation with other denominations. He stood for a United Reformed Church. A man of pronounced convictions, he retained to the last the

respect, confidence, and good-will, of those who differed with him in theological opinions. His election to the presidency of the General Synod is a signal illustration of this fact. The brother who nominated him, in his speech emphasized the point that, while differing with Dr. Gerhard in attitude and loyalty to college and theological school, he could cheerfully present his name for the highest office in the Reformed Church, because of his faith in the fairness and sincerity of the man. During that meeting of General Synod at Tiffin, Dr. Gerhard, as presiding officer, and at the same time a member of a Board whose work seemed to be criticised, gave way to his feelings, and in the excitement of the debate charged a brother with a lack of fairness, but, convinced of his mistake shortly afterward, he made a public apology. There was never a manlier exhibition of the Christly spirit on the floor of Synod. The incident made a profound impression and revealed the sterling honesty and nobility of his character.

The minutes of the General Synod, as well as those of the District Synod, record a number of appeal cases in which he was successful as counsel. It is within the bounds of truth to say that as an advocate, interpreter, and authority on the constitution, he had few equals.

The most conspicuous service which Dr. Gerhard rendered to the Church at large, was in advancing the general Sunday-school interests of our Church. In the fall of 1886 the Ohio Synod overtured the

General Synod to establish a Sunday-school Board for the purpose of general supervision and management of Sunday-school work. Dr. Gerhard's attention was called to this overture in one of the weekly gatherings of Reformed ministers of Reading. When the overture came before the General Synod in 1887, Akron, Ohio, he plead for the establishment of a Sunday-school Board of the General Synod, and it was owing to his wisdom and tact that the Board was constituted. By direct action of the Synod he became a member of the Board. He was elected its first president, served as president until 1893, and remained an active member of the Board until his death. It was through him that the several private publishers of Sunday-school literature for the Reformed Church were brought together. With rare skill he removed difficulties, suggested plans and names of editors, by which the "Lesson Helps" East and West were edited for the whole Church. In his report as president of the Board in 1890, he advocated the publication of Sunday-school literature through the General Synod, thus foreshadowing and preparing for its achievement later on.

At the General Synod in 1893 it was largely through Dr. Gerhard that the office of general secretary was established. In 1896 the way was opened for the unification and consolidation of Sunday-school publications. For its wise accomplishment, much credit is due to the patience, perseverance, sagacity, and good judgment of Dr. Gerhard. No one man on the Sunday-school Board

did more to harmonize conflicting views, to remove prejudice, to arouse the whole Church to action, and to aid the secretary of the Board in administering the Editorial, Business, and Sunday-school and Missionary Departments of the Board.

During a period of five years he never failed to attend the monthly meetings of the Executive Committee of the Board. In his thinking, planning, and voting, he was not influenced by geographical or sectional differences. He strove to secure the best interests of the whole Church. He was always open to conviction, but was firm and unyielding when convinced of the truth of his position.

His sympathetic and affectionate nature showed itself in his relations to the brethren in the general work. For nine years the writer came into the closest of relations with Dr. Gerhard. In his home, on the cars, at the Classes, at Synod, in meetings of the Board or Committees, in days of recreation, and in his own congregation, we were together. In stress of debate, in the adoption of new plans, in the necessary friction of adjusting new business conditions in the Church, in the trial of misstatements and misunderstandings, he stood firm. And always he proved himself a friend, wise, discriminating, helpful, and faithful. He was a true friend. Nothing could shake his confidence. He believed with the great poet :

“ The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel.”

He was the sympathizing friend, kind, and, to those who knew him best, tender-hearted as a woman. How appreciative of any kindness shown him ! Never shall the writer forget the tears that filled his eyes when moved to the very soul by an act of kindness in a time of sore trial.

Dr. Gerhard always responded to calls for service, whether in his own congregation, in behalf of his friends, or in the Church at large. There is no doubt that he believed the great object in life is Christian service. An indefatigable worker himself, he believed in setting others to work. In his sermon, as the retiring president of the General Synod, on the subject "How Can the Church Best Meet the Spiritual Needs of the Age," one can read his belief and method in this ringing paragraph :

"Would you develop the spiritual life and character of your people, give them some Christian work to do. Remember that the Sunday-school is not simply a Bible school, but a great social institution which can be so conducted that you will have scores of workers in your teachers, who will bind hundreds of scholars to themselves and to you, and through them, and you, to Jesus Christ. Do not frown upon Young People's Societies. These organizations, properly encouraged by the pastor, will not hinder, but help, your missionary society and other benevolent operations. Be a general rather than a pack-horse. Do your most effective work by setting others to work. Do not try to do everything yourself, and then complain because no one helps you. Give your members the joy and the benefit of Christian service."

Dr. Gerhard's attitude toward difficult problems in the Church, under seeming defeat, and under crushing sorrows and strong vicissitudes, was never recumbent. The cross was borne on shoulders that were erect, though the feet were bleeding. He held fast to the truth with large vision. He revered truth beyond all, and the truth had made him free. With patient self-mastery, through vision of the Invisible, amid all weariness of the flesh, and in the experience of the sorrows which come to all, he lived and preached that life is a service. He inspired others to be strong, to believe

“We are not here to play, to dream, to drift!
We have hard work to do and loads to lift;
Shun not the struggle—face it, 'tis God's gift.

“Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O! shame;
Stand up, speak out, and bravely, in God's name!

“It matters not how deep intrenched the wrong,—
How hard the battle goes,—the day how long,—
Faint not! fight on! to-morrow comes the song!”

The impress of Dr. Calvin S. Gerhard's life and personality and abounding labors, will make itself felt upon the denomination of his choice, for generations to come.

CHAPTER VI.

DR. GERHARD AS A THEOLOGIAN.

BY THE REV. GEORGE W. RICHARDS, D.D.

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CHAPTER VI.

DR. GERHARD AS A THEOLOGIAN.



IN the first years of my ministry it was my privilege to make the acquaintance of Dr. Gerhard. Our acquaintance ripened into friendship which continued to the day of his death. In our fellowship with each other I learned to esteem him both for his excellent character and for his thorough scholarship. The influences which went forth from him into the heart of a friend were stimulating and ennobling. The currents of his soul coursed upward. He loved righteousness and hated iniquity. He was every inch a man. I have met two classes of men in my life. The one class consists of those who chill aspirations, discourage ambitions and blur ideals. They are cold, critical and cynical. The other class consists of those who warm the heart, stir up the gift that is in you and lift you to a higher plane of life. I found Dr. Gerhard a man of the second class. When he had preached his sermon at the opening of the General Synod at Baltimore, one of the older pastors, who did not agree with some of the principles he proclaimed, said to me : "After all, I felt, while he was speaking last night, that he stood on a plane above that on which most of us move." There was a quiet dignity in his manner, a tone of

authority in his speech and an earnestness in his delivery, which indicated both the sincerity of the Christian and the confidence of the scholar. It was doubtless this combination of qualities—practical judgment, sanctified common sense, and thorough scholarship—which made him equally at home in the pulpit, on the floor of Synod, in a meeting of a Board, or in a theological discussion. I have been requested to write of him more particularly as a theologian.

He was fitted by birth and training for theology. His father was a prominent minister of the Reformed Church. The son, born in a parsonage, grew up in an atmosphere of culture and piety. He was early selected by his parents for the Christian ministry. In riper years he freely accepted his parents' choice. He prepared for his life's work in Franklin and Marshall College at Lancaster, Pa., and, after graduation, entered the Theological Seminary of the Reformed Church, then located at Mercersburg, Pa. In both of these institutions he took high rank as a student and gave promise of a successful career. He frequently spoke of the inspiration he received from his theological professors, Drs. Higbee and Harbaugh. They were men who left their impress on their students for life. The theology then taught was that of the Mercersburg School, in which emphasis was laid upon educational religion, the Church with her sacraments and ordinances, and the theory of historical development. The system was in a measure a protest against the revivalistic, un-

churchly and unhistoric practices and doctrines of Methodism and Puritanism. There was enough of the polemical in his theological training to arouse his interest and enough of the progressive to urge him on to independent research and thought. With the enthusiasm of youth and with a clear comprehension of the philosophical and theological positions expounded in his College and Seminary, he began his work in the ministry.

We are naturally guided in our study of his theological attainments by the publications which have come from his pen. In the *Reformed Quarterly Review*, now the *Reformed Church Review*, we find eight articles with his signature. They appeared with the subjects and in the years as follows: "True Conversion and Religious Experience," 1874; "Apostolic Succession," 1875; "Life Beyond the Grave," 1878; "Christian Education and the Public Schools," 1882; "The New Birth," 1891; "Dr. Titzel on Death and the Resurrection," 1896; "The Ever-Living Christ," 1897; "The Bible and the Word of God," 1898. He contributed frequently to the *Reformed Church Messenger* on the questions of the day. Several of his articles appeared in the *Homiletic Monthly*. A number of his writings were published in pamphlets and widely circulated. Prominent among these was the sermon he preached at the opening session of the General Synod in Baltimore, May 20, 1902. The subject was, "How Can the Church Best Meet the Spiritual Needs of the Age?" The work on which he spent most labor,

and which will remain as a valuable contribution to the subject treated, was his book on "Death and the Resurrection." While these writings are the only tangible results of his thinking, those who knew him realize that the author was far greater than any one or all of his productions. His influence was felt by men who came in contact with him in private conversation and in public assemblies. His speeches in a discussion of a subject were clear and to the point. He commanded the attention of his audience and left the impression of careful and exact scholarship.

Before we shall consider the conclusions which he reached on theological questions, it is important that we should define his standpoint. A man's point of view and method of study largely determine his conclusions. Sabbatier rightly says, in his introduction to "Religions of Authority and the Religion of the Spirit :"

"To the thinking man a discord between methods is a graver matter than an opposition between doctrines. The antagonism which has arisen between traditional theology and the kindred group of all other modern disciplines is of this kind."

Dr. Gerhard was not a traditionalist. He must be classed with the liberal theologians. He was unwilling to accept the formulas of the past simply because they were hoary with age. He was no more willing to run after the vagaries of the present because they were flushed with youth. He con-

sidered the test of truth to be its self-authenticating power in the mind and heart of the student. There is no external authority, whether man, book or creed, that can compel submission against the clear dictates of reason and conscience. In this regard he was a child of his age; he adopted the experimental method of investigation. He strove to come into touch with reality and to draw his inferences from undoubted facts. In his charge at my inauguration as professor of Church History he presented in a brief form the principles which guided him in his studies. He said :

“Be true to the facts. Be not afraid to go to the sources, and to examine for yourself what you there may find. Do not be content to read history according to a theory, however good and venerable it may be.”

He was an ardent advocate of freedom of research and thought. While he would not limit others to his own views, he was unwilling to be bound by the arbitrary judgments of others. He was one of the men of whom Lowell wrote :

“I honor the man who is willing to sink
Half his present repute for the freedom to think,
And when he has thought, be his cause strong or
weak,
Will risk t’other half for the freedom to speak.”

Yet he would not permit his freedom to run into license. The truth sets limits to freedom. The freedom of truth is the bondservice of Christ. Again he writes :

“Be fearless in defending the truth as it is in Jesus. Let it authenticate itself to your inmost soul. Live in constant fellowship with it and His revelation. See that you have the courage of your convictions. You need not, and should not, be rash, but you cannot perform your duty unless you are above all fear.”

He realized the necessity of reconstruction in theology. The theory of historical development, implying that truth is gradually comprehended, became part of his mental habit from college days. He was not taught to think of Christianity as having reached its final forms of expression in the cultus, polity and dogmas of the first four centuries. It was a life, which, as it took possession of men in its height and depth, length and breadth, required new forms of expression from age to age. The new wine had to be put into new wine-skins. In regard to tradition he says :

“Tradition always has two elements, one of strength and one of weakness. It endeavors to conserve the past, which is right, but in trying to do so in the face of progress and advancing knowledge, it becomes narrow and one sided, and therefore false. It claims virtual infallibility because it has the prestige of age. It assumes that because its positions used to be universally admitted, therefore they must have been true, and what was once true must always be true, forgetting that the clothes which were plenty large enough for the boy of twelve, are entirely too small for the boy of fifteen.”

He was convinced that the traditional doctrines were losing their hold on men, not because they were essentially wrong, but because they were cast

in the thought-forms of an age which we had outlived. The way to conserve truth is, therefore, to readjust it to the larger life and the broader vision of the present. In the preface of "Death and the Resurrection" he writes :

" Obviously the process of disintegration can be arrested only by separating the truth from the form which it has outgrown. The following pages have been written with the hope of furnishing assistance, along certain lines of thought, to those who heartily accept the facts of revelation, and yet, at the same time, gladly welcome every scientific discovery and advancement, believing that the more the book of nature is studied, and the better it is understood, the more will our increased knowledge enrich for us the contents of the Book of Revelation."

The principles, then, which gave direction and form to his investigations and thinking were, first, the self-authenticating power of the truth ; second, freedom of research and loyalty to facts. Conclusions were to rest on facts. Theories were not to be spun out of thin air. Third, the necessity of theological reconstruction on account of the ever-enlarging vision of the truth given to men in the Church. Men, who do not accept these principles, can read his writings only by protesting at every step. Those who occupy his view-point may indeed reach different conclusions and yet in spirit be in agreement with him.

In defining the more important theological views which he so vigorously expounded, we shall refer to his conception of the Bible, of the relation of

theology to science, and of Christ. His system of theology, which he never wrote out but thought out, can be traced from these central positions by the reader himself.

In a conversation, we remember, he once said, "One of the most far-reaching changes for theology is the conception and use of the Bible as literature, rather than as an infallible oracle." This view of the Bible laid hold of him with special force, for he constantly alluded to it in his writings.

The dictation theory of the Scriptures' origin resulted in erroneous views of their purpose. The human element was overshadowed by the divine to such an extent that the personality of the author, the time and circumstances of composition, and the relative value of the different books were lost sight of. The restoration of the Bible to its true place in theology and in life must be brought about by an historical study and interpretation of its contents. In his sermon at Baltimore, he speaks of it as

"literature, more wonderful, profound, versatile than any other. To learn to understand it we must let it speak for itself in its own way. Like all literature, it is not exact, stiff and dogmatic, but free and flexible. It is calculated to quicken, stimulate and inspire rather than to furnish formulas and definitions. Revelation does not come to men ready-made, but it is the result of the interaction of the divine and human. Therefore it has a progressive history, rising from low and obscure to higher and clearer forms. An inspired man's utterances are his own, circumscribed by his intellectual and

spiritual environment, even though they are the expression of God-wrought experiences, thoughts and emotions. Impressing himself upon the life and consciousness of the Hebrew people, God required them to work out, like other nations, their own intellectual conceptions of Him, their own cosmogony, their own theology, their own rites and sacrificial customs, their own Church polity and whatever else was connected with their religious life. An account of these things we have in the Old Testament, in the form of legend, tradition, law and ordinances, history, poetry, philosophy and prophecy."

The purpose of the Bible is not to reveal in final form what man is to discover. It is not a book of science in which the work of the astronomer, the geologist, and the anthropologist is anticipated. It brings to light the hidden things of God which man by searching cannot find out.

Accepting the statement that the Bible is literature, he concluded that it must be studied according to the method applied to the study of literature in general. He believed that higher criticism was not simply to be tolerated as a doubtful blessing, but that it was to be used as a positive aid for the understanding of the books of the Bible. The only reliable method of determining the place where, the time when, the author by whom, the purpose for which, the different books were written is that of literary and historical criticism. Yet he recognized the limits of critical investigation. *The critic has to do only with the external structure of the Scriptures. The spiritual principles, the Word of God, in the Scriptures must always be comprehended*

by the aid of the Spirit of God within us. In an article on "The Ever-living Christ," *Reformed Church Review*, 1897, he writes :

"Scholars have gained their freedom to study the Bible as literature. They are at liberty to subject the sacred writings to the most searching historical and literary criticism. The problem now is in reference to the wise use of the liberty which has been gained. For the Bible has a double character. It can be studied by the historian and critic, and so far as it consists of outward fact, it falls within their domain, but as a body of ethical and spiritual truth it belongs to humanity and speaks to the heart. This side of the Bible is the greater and therefore deserves and requires full recognition. It can be properly appreciated only as we learn to look at the truth as it stands revealed in the consciousness of Jesus Christ."

Much of the present-day criticism is destructive. It is a weapon that may be used by the enemies of the cross of Christ as well as by its friends. This may be said of the great movements in the Church since the days of Paul. The Reformation was accompanied by a dangerous radicalism. The Pietism and Methodism of the 17th and 18th centuries were none the less valuable because of the fanatical extremists connected with them. He was fully convinced, however, that "the outcome of the whole discussion has been a fuller appreciation of the merits of the book, a richer knowledge of its diversified contents and a higher exaltation of the person and work of our dear Redeemer."

Another problem which was discussed in new light and with great energy in Dr. Gerhard's gen-

eration was the relation of theology to science. The necessity of a solution of the many difficulties, which were raised by the scientist for the theologian, pressed upon the Church with cumulative force from Copernicus to Darwin. The men of the philosophic mind in all denominations turned their attention toward the reconciliation of the revelation of the Bible and the discoveries of science. It is generally admitted now that the revelation of God through holy men of old and through modern scientists could not contradict itself. The truths of the Bible and those of nature are complementary rather than contradictory. The result of his thinking in this direction Dr. Gerhard presents in most acceptable form in his book on "Death and the Resurrection." He discussed these subjects, so central in Christian doctrine and life, in their relation to the evolutionary theory of creation and its corollaries. He puts the question thus :

"What, then, are we to understand by the death which the Lord Jesus Christ overcame, what by His resurrection, and what by His spiritual body? None of these questions can be properly answered until after we have formed a correct conception of man's origin. It is therefore with a consideration of his creation that the discussion of our subject must begin."

He then proceeds to show how the problem of creation can only be understood when proper account is made of the evolutionary hypothesis. He has no sympathy with atheistic, agnostic or materialistic evolution. He postulates "an infinite,

eternal, personal God" as the beginning of all things. Science cannot discover God; we can know Him only through revelation. His method of creation was by evolution. "Creation and Providence reveal His presence in upholding the world and in constantly unfolding His thoughts by evolving higher forms of existence and of life through the operation of natural laws, which are the continuous expression of His will. Strictly speaking, we cannot say that God works *in* nature, or *through* nature, He works nature." This conception of nature and God's relation to it involved many changes in theological thought. For the theology of the past had for its presuppositions the geocentric view of the universe and the mechanical view of creation. The heliocentric theory of Copernicus and the evolutionary theory of Darwin constrained men to cast the revelation of Jesus into forms corresponding to the new view of the world. The prophets of old likewise used the naive views of the world of their time as a framework in setting forth the eternal truths of God.

Dr. Gerhard's position in reference to the relation of science and theology, which was at one time condemned without mercy, is now accepted by the leading theologians in all Churches. There are still a few exceptions, who persist in closing their eyes against the irrepressible floods of light. All the problems, however, which are involved in the reconstruction, are not finally solved. Several years before his death the Doctor regretted the fact that

he could not rewrite his book. He had grown beyond it and was in a position to pass criticisms upon it. While definite formulas have not yet been worked out in answer to many questions, the method and spirit which he represented have come to stay.

The cardinal question by which a man's theological position is tested is, "What think ye of Christ?" It is not necessary to bear testimony to those who knew him to his consecration to, and his growing faith in Christ. He comprehended Him not with the intellect only, but with the heart. He loved Him. It was the purpose of his life to do His will. He comforted himself and his house in affliction with the simple revelation of Jesus. He sustained himself in his last days by leaning on Him. He found the motive for his active and successful ministry in his firm trust in Jesus as his personal Savior and the Savior of sinners. A more childlike faith I have found in few men.

He may not have been satisfied with some of the theological definitions of Christ because he felt that the vision of the Christ of today could not be fully expressed by the formulas of the past. This was an evidence not of less, but of more faith. In the thinking of the age Christ is more central than ever. The principle of theology is not justification by faith, or the decrees of God, or the free will of man, but Christ. The consciousness of Christ is the formal source of all true theological knowledge. As Jesus Christ looked at God, the world and humanity, so we are to regard them. He revealed

God as His Father and our Father. Jesus is the representative Man, because He brings into full, actual existence the ideal sonship in which every child of man is created. He is also the incarnate Son of God, whose earthly life has fully demonstrated what that divine Sonship can be in which all men are constituted. The ultimate principle of the universe is God as revealed in Christ. It is love. The operations in nature, the movements in history, the events in the life of an individual, are controlled by the heavenly Father. Thus he conceived Christ to have been the acknowledged representative of humanity, the accepted revelation of the essential kinship of the divine and human, and the guide to the ultimate meaning of nature.

He remained true to the great facts of the Christian revelation. He held them not simply as traditions from the past, but as the objective present realities in the power of which man lives the Christian life. He was in close touch with the age in which he lived. He felt keenly the misery and wretchedness of human existence, but he discerned also its dignity and glory. He valued service above thought, yet he could not separate theology from life. He shared the intellectual and spiritual struggles of the minds of the last century. He knew what it was "to wander between two worlds, one dead, the other powerless to be born." He did not find refuge in thoughtless piety, nor could he rest in hopeless doubt.

“ Perplexed in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

“ He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length

“ To find a stronger faith his own.”

CHAPTER VII.

DR. GERHARD AS AN AUTHOR.

BY THE REV. THOMAS W. DICKERT, A.M.

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CHAPTER VII.

DR. GERHARD AS AN AUTHOR.



MAN'S character may be read in his speech and actions, but his profoundest self is revealed in his deliberate thought expressed in permanent form in written language. When thought and speech and written expression and habitual action harmonize, they are a true index to the heart that beats within and the soul which manifests itself in these varied ways.

Dr. Gerhard was no hypocrite. Those who knew him best testify that his thought and speech and actions were in harmonious accord. In seeking to examine and portray what he wrote, we enter into the innermost sanctuary of his wonderful mind and beautiful soul. He was a profound thinker, a clear and ready writer, and a forcible speaker. He early manifested a tendency and fitness for lucid and logical expression of his serious thought, and wielded a facile pen. His articles were eagerly sought by the Church papers, and widely read and commented upon.

It will not be possible within the compass of a single chapter to refer to all his productions, but we shall note those which are of the greatest interest and best show the versatility of his mind. Unlike many other writers, he did not preserve

many of his productions, nor does anyone else seem to know the number and nature of his writings. We were, therefore, compelled to discover these articles for ourselves. Not knowing to what newspapers and magazines he may have contributed during his ministerial career, we confined our research to the Church papers, with a few exceptions, which came to our notice while we were preparing the material for this chapter.

The very first article of which we have any knowledge was contributed to the *Lancaster Daily Express*, and appeared in the issue of May 4, 1866, the year after his graduation from Franklin and Marshall College. It is entitled "A Ramble in Early Spring," and signed "Didaskalos." No doubt many similar articles were contributed to the local papers at the time, but have been lost sight of, and we are very glad to be able to present this contribution to our readers, both because it is his only maiden effort extant, and because it is of so different a character from most of his subsequent productions.

"Gentle Spring has come again. Lightly she trips through the grassy lawn, over the little hillocks, down the sloping vales and beside the murmuring brook, that was but lately fettered by the cold, icy chain of winter. The fairy songsters of the air, forsaking the southern climes, follow in her footsteps and pour forth their sweetest lays. The tender blades of grass, forgetting their hiding places beneath the soil, spring forth allured by the cheering rays of the king of day. The trees, for long and weary months sterile and leafless, awake from

their lethargy and are budding forth into newness of life. All nature, with one harmonious voice, sends forth her notes of thanksgiving and praise. Who can resist the temptation to sally forth and become enraptured with the bewitching scene? Yielding to the impulse, one beautiful afternoon, after having let loose from school a troop of restless, impatient children, I strolled forth to drink in the delicious influence of the season. How my heart leaped for joy as I wandered along the little stream I have learned to love, and listened to the ever changing voice of its waters! How contentedly it babbled onward—extending its happy cheerfulness to the humble violets that bestudded its verdant banks! Bidding an unwilling adieu to my fair Minnehaha, I pursued my course to the mountain, which lay but a comparatively short distance from me. Bravely and perseveringly I clambered up its steep side. The warm rays of the sun pouring down upon me, caused the perspiration to flow in torrents. Yet on I pressed, saddened by the melancholy voice of the winds that moaned through the pines and rustled among the not yet awakened trees of the forest. How rejoiced I felt when I came to my journey's end and stood on Eagle Rock!

“There, alone, in its solemn grandeur, that wonder of nature rears its lofty front. Its rough, weather-beaten face, constantly directed towards the north, looks on the wild scene around with mingled scorn and pity. On either side of the rock, the mountain slopes gradually down to the ravine below, shrinking, as it were, from its bold, conspicuous companion. Huge masses of stone that had whilom formed a part of it, lie scattered in the valley beneath, being cast aside as useless appendages. A solitary, but lofty pine, that long years ago sprouted in the soil, which far beneath supports the rock, rears its ever verdant boughs boldly above the giant's brow. In every direction, as far as the eye can reach, save towards the setting of the sun, there stretches

one continuous chain of mountains. After calmly viewing those broken ridges, what a relief it is to the eye to gaze upon the beautiful valley that extends far away into the west. Fields of promising grain, and luxuriant grass, interspersed with rich orchards and strips of woodland, plainly tell that the hand of industry and civilization has labored there, and is already in the early spring reaping its reward.

“As I sat there gazing on the seat of so many happy homes, sunset, with its lingering tints, gradually cast its mellowing influence over the earth. Clouds of golden radiance begirt the horizon, deceiving the eye and causing the heart to believe that heaven and earth met in the western skies. Calmer and calmer became the atmosphere, until a solemn stillness, broken not even by a single breath of air, pervaded all nature. Gradually the world faded from my bodily as well as mental vision, and my soul, turning inward, held communion with itself. The present and future were forgotten; the veil which hides the past was withdrawn, and there it stood vividly before me, displaying all its scenes, even as they occurred, save that ‘distance lent enchantment to the view.’ Once more a happy child, in my father’s house, I clambered on my mother’s knee; gamboled with troops of merry children who knew not a single care or sorrow; sat on the hard benches in the little country school-house, where I tried to see into how many pieces I could tear my primer, instead of learning the alphabet from it; floated little boats on the brook that runs pleasantly past that stately (?) edifice; played ‘loch bolla’ under the tall oaks that lavishly bestowed their refreshing shade on us in the warm summer days; jumped rope with little fairies of rosy cheeks, laughing eyes and glossy ringlets; bid a tearful adieu to my native hills, and in the noisy city found a home; bowed at ambition’s enticing shrine, who, racking my brain and firing my heart, with a steady hand pointed to the pinnacle I must

reach; cast the cruel tyrant from me, being convinced that all earthly hopes and aspirations are vanity, and must soon fade and perish; felt the charm of college life, and participated in its sports and scrapes; experienced all the pleasures that an unrestrained imagination, floating with her powerful wings far back into the dim vista of the past, can produce.

“In the midst of these delightful reveries, a sound, like the ominous warning of the rattlesnake, suddenly smote upon my ear and broke the spell that bound me. Slowly I turned my head around, when two glaring eyes met mine, which told me, only too plainly, that my fancy had not deceived me, but that the horrible reptile, one of extraordinary size, was within a few feet of me, ready to make its deadly spring. All the charms of imagination quickly fled away, and the horrible realities of death, inflicted by the venomous fang of a rattlesnake, loomed up before me. As I sat there, scarcely daring to move, every fibre in my body trembled, and I felt the blood curdling in my veins. The cruel monster appeared to be perfectly aware of my situation; for alternately advancing and retreating, now raising his head, then lowering it again, his piercing eyes resting full upon me, he cut off all means of escape. Entirely unarmed, I sat on the very edge of the precipice, and could advance in no other direction but towards him. I knew that, were I to leap from the rock, I would be dashed to pieces, or so badly injured that he could easily follow me; that, were I to advance towards him, I would but hasten my destruction. While these horrible visions were flitting across my brain and I was on the point of giving myself up to despair, the sharp report of a rifle pierced my ear. I started and almost fell from my precarious seat as I looked madly around for my deliverer. But to my astonishment I could neither see him nor the snake. I cast my eyes toward the west and saw that the twilight had long since deepened into the gloom of night, and that the quiet stars had come out and were shining upon

the earth with their own peculiar loveliness. A sharp breeze was moaning through the pines, and I felt cold and chilly; wondering at the sudden change, I arose from my seat, left the edge of the rock for a less dangerous place, rubbed my eyes, and only then discovered that I had been dreaming."

This charming production from the pen of the twenty-year-old school teacher is the only one we have of an autobiographical character, and it gives promise of the wonderful descriptive powers which, in after years, stood Dr. Gerhard in such good stead when, returning from his trip to the Holy Land, with tongue and pen he vividly portrayed the scenes he had witnessed, and rendered them more real to his auditors and readers.

In 1870, the year of his graduation from the Theological Seminary at Mercersburg, we find in the *Reformed Church Messenger* a remarkable article for one so young (only twenty-four), showing the mature thought of which he was capable so early in life. It is interesting to note that this article is on a subject which seems to have made a profound impression upon his mind, and which was of engrossing interest to him during his whole ministerial life, culminating in his master production, "Death and the Resurrection," which is the crown and glory of his theological thought. Because of its characteristic importance, and in order to compare it with his later and more perfect production, we give the article *in toto*, as we found it in the *Messenger* of July 6, 1870, under the title "The Resurrection of the Saints."

“At the second coming of Christ, the saints will rise from the dead in spiritual bodies. Their resurrection is possible because of their organic union with Jesus Christ, who is in Himself the resurrection and the life. In his own Person, by the quickening energy of His life, He overcame death. By taking it upon Himself He exhausted its power in Himself, and advanced to the resurrection stage of existence. When He did this, human nature in its generic character rose from the dead in His Person. By that act, in connection with what historically precedes it in the life of the Incarnate Logos, humanity was freed from the condemnation and all the effects of sin, and brought into complete union and harmony with God. A well-spring of life is thus opened. The eternal Word, in living union with man, has achieved the victory in and for man.

“This victory is of perennial force and power, and because of their mystical union with Christ, all believers have a living interest in it. The same life, which was victoriously active in the God-man, is also active in them, and is reaching out toward the same conclusion. This conclusion is not the separate immortality of the soul. The simple deathlessness of the soul, or its continued conscious existence after its severance from the body, could not be regarded as a positive victory over death. For the soul that continues its existence, separate from the body with which it was once organically united, is as really under the power of death as the corpse itself that has decayed and returned to dust; although the death of the soul is altogether different from that of the body—the difference being just as real and wide as that which exists between the body and the soul themselves.

“Neither is this conclusion the return of the dead to natural life. Such a return would be only one step backward in that life which is under the power of death, and which always succumbs to it. It would not be the rising out of its sphere, but only a moving backward from a more advanced to a less advanced stage of death.

For the whole cosmical order itself, with which our natural life is organically united, having in it the principle of death, is moving forward irresistibly toward its own complete overthrow and dissolution.

“Before we can proceed, now, to form a conception positively of what is involved in the resurrection of the saints, it is necessary that we fix definitely in our minds the truth, that the resurrection is not predicated of the bodies of the dead, nor of their souls separately taken, but of the dead themselves. It is persons that die, and it is persons that rise from the dead. Hence in referring to the Scriptures, we find that they do not teach the resurrection of the body simply, but the resurrection of the dead, or the resurrection from the dead. They look upon death and the resurrection as affecting the whole man. That is, they regard the whole man in body, soul and spirit, as being under the power of sin and death, and as rising above them in the resurrection, in the entirety of his being.

“This brings us to the nature of the resurrection itself, which, relating to the entire man in body, soul and spirit, has two sides, the one negative and the other positive. The negative side has reference to the victory that is gained in the resurrection, by the power of Christ’s life in the saints, over sin, death, and him that has the power of death, the devil. The positive side relates to the blossom and fruit of Christ’s life in the saints, their actual immortality and complete glorification in body, soul and spirit.

“The whole cosmical order, with which man by his Adamic life stands in internal and organic union, has been, by the virus of sin, so touched and perverted in all its ramifications, as well as in the inmost life of its being, that the destruction of sin involves the destruction of the present form of the cosmical order itself. This order, perverted, taken in its most comprehensive sense, is the realm of death and the abode of the devil, the kingdom of which he is lord. The destruction,

therefore, of the present perverted cosmical order, and the re-creation of it under a higher form, carries along with it the destruction of death also, and the final and complete victory over the devil.

“By coming into organic union with this order, and taking up its principle into Himself, and re-creating it, and glorifying it in Himself, the Son of God principally purged and glorified the cosmical order. Hence also, as God and man in one, He was able to bring and did, through the mediating agency of the Holy Ghost, bring into existence a new order, in which the supernatural and the natural, through the medium of humanity regenerated in the God-man, stand in complete union and harmony with each other, and from which sin, death and the devil are forever excluded.

“By a new birth, the birth of the Spirit in contradistinction from the birth of the flesh, the believer is regenerated in body, soul and spirit, and is brought into living union and communion with the person of the God-man, and thus in communion with the world to come, of which Christ is the author. From that forward until the morning of the resurrection, the same person is organically united with two orders, the old and the new. A positive life process is thus commenced in the believer, which works negatively against sin, death and the devil, and advances positively towards the stage of actual immortality and complete glorification, which stage is reached in the resurrection.

“The dissolution of the soul and the body does not involve the death of the new regenerate life. That lives through the article of death, in which man passes from the earth sphere to the Hades sphere of the existing cosmical order. This holds true in the case of the believer in the entirety of his being, not only in regard to his spirit and soul, but also in regard to his body. For with the corpse decays only the material of the body, not its principle and law. Death does not annihilate man's physical nature, but so disorganizes it that, dur-

ing the period between death and the resurrection, the body exists only as to law and principle, that is, in potentiality. Not only during his abode on earth, therefore, but also in Hades, man's life is trichotomic.

"In the case of the righteous, their life, although truly regenerate, and in that sense altogether different from the life of the wicked, is yet in Hades necessarily incomplete. The believer does not at death pass out of the æon of the existing cosmical order, but only from the earth sphere to the Hades sphere of the same order. The body of death, it is true, is abolished, and the Christian passes into a sphere of existence, in which he is in a state of peace and joy; into a sphere in which sin no longer has any dominion over him, and in which he advances positively in holiness. All the conditions, and all the relations, and all the circumstances of his life are very different from what they were on earth. What precisely they are we cannot tell; but this we know, that the believer must still be organically linked with that form of the cosmical order which exists in Hades, just as really as he is in organic union with the powers of the world to come.

"Such a life of free, conscious activity in Hades, is no doubt far happier and much more blessed than the life of the Christian on earth; for, although the grave still exists, it has lost its victory; although death is not yet overcome, its sting is gone, and the saints, asleep in Jesus, are joyfully looking forward to, and anxiously waiting for, the morning of the resurrection. 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

"But oh, when the resurrection trump shall sound, and the Captain of our salvation shall wave His banner of victory over the tottering universe, and the quickening energy of His theanthropic life will disclose itself in all its wondrous strength and power, piercing the heavens themselves and causing them to be rolled together

as a scroll, and the elements to melt with fervent heat, and will rouse Hades also from its slumber, moving it to give up its dead, and will drive the wicked, and Satan, and his allies, with maddening fury, into the kindling flames of everlasting fire, prepared for the devil and his angels; and the saints, with radiant face and throbbing heart, shall rise in calm security above the universal wreck of the cosmical order under its present form, and a new order that combines in itself in living harmony the super-cosmical and the cosmical regenerated, coming forth in all its splendor and glory as the new heavens and the new earth, shall not only furnish the material for the bodies of the saints, fashioned like unto the glorious body of our Lord, but will also constitute the condition for the proper activity of their resurrection life—then, when that new life, long almost imperceptibly, yet powerfully active, but now fully actualized, will begin to well up from the depths of their awakened being, thrilling their hearts with ecstatic joy, and glowing with more than seraphic beauty on their spiritual bodies—then will the saints know and realize that the long pause and parenthesis of existence which was theirs in Hades, although incomparably happy and peaceful, was only a sweet slumber, and that they have indeed awakened from their sleep in Jesus to full morning life in glory.”

This was followed, almost three years later, May 14, 1873, by an article in the *Messenger* entitled “What Do the Scriptures Teach Concerning the Condition of Christ’s Body After His Resurrection?” We regret that space will not permit us to reprint the whole article, but must be content with a few characteristic quotations from it. He starts out by saying :

“The Saviour’s resurrection from the dead formed a decided epoch in His sojourn on earth. There is accordingly a great change manifest in Him after that important event. He is still precisely the same being that He was before, but He has advanced to a new stage of existence. He Himself continually recognized the change which He had undergone, and sought every opportunity to convince His disciples of the fact. His constant endeavor, after His resurrection, was to impress two things upon the minds of His followers, namely, first: that He was really their Master, whom they saw crucified; and secondly: that He had not simply come back to life again, but that He had risen above what He was before His death. Hence He did not live and remain with His disciples constantly, as He did before His crucifixion, but He appeared and disappeared suddenly, and at intervals. Neither did His presence simply suffice in each case to convince them of His identity. There was something about Him which awakened their fears, and in which He differed decidedly from what He was before His death. Hence He made use of signs to convince them that He really was the very same person whom they knew before His crucifixion. He pointed to the print of the nails in His hands and feet, and to the wound which the sword had left in His side. He said to them, ‘Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.’ To convince them still further, He said, ‘Have ye here any meat?’ and they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them.

“In this way He convinced them of His identity, but, at the same time also, they could not help but feel that He was different from what He was before His death. In what then did this difference consist? How are we to ascertain the Savior’s condition after His resurrection? We cannot appeal to our own experience, or to

the experience of any one else. Human history has nothing like it. In His resurrection Jesus Christ passed beyond the sphere in which all live. Before His death He was, in His human nature, in all points like as we are, sin only excepted. His body was just like our bodies. He had the same kind of flesh, and bones, and blood. He ate and drank because he was hungry and thirsty and needed food and drink. He rested because He grew tired. He slept because He needed sleep to refresh and strengthen Him. He was, in a word, so naturally human, and so like His disciples, that without much difficulty we can form a correct conception of His condition as to His human nature. In His resurrection, however, He passes beyond our common or individual experience. He now lives and moves and has His being in a higher and altogether different sphere of existence, of which we know nothing outside of Him. Hence we cannot take our ideas and apply them to His condition, but must study it in the light of the facts we have, and then draw our conclusions."

He proceeds to show that, after His resurrection, Jesus was glorified, had passed beyond all imperfections, and had advanced to a state of positive perfection so as to actualize in His human nature the ideal of humanity in its fully developed state. Examining a number of Scripture passages which bear on the subject, he observes that the resurrection body of Christ was real and tangible; that He could render Himself visible or invisible at will; that He was raised above space and its limitations; that He was not limited by the natural laws of human nature and of the world, but could submit Himself to them if He desired to do so, or hold them in easy and complete abeyance at will.

He concludes the article in these words :

“The change which the Savior underwent in His resurrection, did, of course, not simply affect His body, viewed in its relation to His former condition; but had to do with His entire human nature. It affected His human spirit, and His human soul, as well as His body. In the wholeness of His being He rose above His former condition, and advanced into the sphere in which not nature, but spirit, constitutes the bosom in which all activity goes forward. Hence His body was no longer a natural body, but a spiritual body, not subject to the laws of nature, but filled, guided and borne by the spirit, and thus the highest possible medium of the spirit’s expression and manifestation.”

In the July number of the *Mercersburg Review*, in 1874, we find his first contribution to this scholarly magazine of our Church. He wrote on “True Conversion and Religious Experience.” After defining the terms “conversion” and “repentance,” he says :

“The word conversion primarily denotes an outward change, whilst the word repentance denotes an inward change, a change of mind. The word mind in this connection, however, cannot refer to the intellect simply, so that a change of mind would be a change of opinion only, but the term repentance, denoting a change of mind, is made to stand for a change of the whole inner man, including the soul and spirit.

“Now in Protestant theology, as this comes to view both in the Reformed and Lutheran confessions of the Sixteenth Century, the word conversion is generally used to express the meaning of the two words repentance and conversion taken together.”

After arguing for the baptismal regeneration of infants, he proceeds to show that true conversion cannot be a sudden change effected once for all, but is a process which includes in itself at least three distinct stages.

“ The first stage of conversion begins when the child is introduced into the covenant of grace, and a counter-acting influence is set to work, through the gracious powers contained in the covenant, in the original bent of its nature. * * * * * The second stage is entered upon, when the regenerate life of the believer so pervades the will that it is subdued, and the subject of grace, as a new man, gives himself up freely and consciously to God in Christ Jesus through the Holy Ghost. * * * * * The third stage is reached when, having fully surrendered ourselves to Christ, we enter earnestly upon the work of subduing the law of sin in our members, the assaults of the world and Satan; and of consecrating ourselves continually to Christ, and working for Him in His kingdom. With this stage begins our sanctification, in which the new man, having conquered the citadel of the soul and obtained a full surrender to himself of the old man, enters upon the work of cleansing and purification. The will and the heart are now right, but there are evil tendencies, corrupt inclinations and vicious habits to be overcome through the positive activity of the regenerate life of the believer, now moving freely and consciously into fuller union with the life of God. As this process goes forward, our sanctification progresses and our conversion becomes continually more complete, but is never fully consummated in this world.”

Summing up the argument thus far made, he says : “ Conversion is correctly defined, therefore,

as not only a change of the will, but as a change also of the affections, as well as a change of life," and then proceeds to consider and justify the sense in which he uses the word conversion in this article. In strong terms he denounces the doctrine of instantaneous conversion as then prevalent in some denominations, and by means of Scriptural quotations and historical references defends his position.

In speaking of the second part of his subject, he says :

"The religious experience which accompanies true conversion depends to a very great extent on the temperament, disposition and surroundings of the person who is being converted. There may be a general or even a very striking resemblance in the experience of the subjects of conversion, but there is always some difference. It is never precisely alike in any two persons. * * * * * But this infinite variety of religious experience, as already intimated, does not destroy its inner unity. For, running through all the peculiarities of religious experience, there is a deeper peculiarity which distinguishes the genuine from the counterfeit. This peculiarity it is, however, very often extremely difficult to detect, and for this reason experience is never by itself a good test of the presence and power of true Christianity, either in ourselves or in others."*

Just one year later, in the *Mercersburg Review* for July, 1875, appeared another masterly contribution from the pen of this young but studious minister, entitled "Apostolic Succession." He did not

*For a statement of the local conditions which prompted this article, and several additional quotations from it, see pages 28-30.

write simply for the sake of writing, but because he had something to say, some message to deliver, which he believed would enlighten the Church. This article was afterwards published in pamphlet form with the following sub-title, which is an index to its true character : "The Exclusive Claims of Romanism and Episcopalianism to a Valid Ministry Weighed and Found Wanting." It was widely circulated and called forth favorable and unfavorable criticism.*

The article is somewhat exhaustive, covering nearly twenty-nine pages of the *Review*. In the introduction he defines the Church, speaking of its character and design, and showing how it starts in the person of Christ, and as His mystical body constitutes the form of His presence in the world. Among other things he says :

"The Christian Church is the organic embodiment of Christianity, an order of life found nowhere else in the world. For Christianity, in its deepest ground, is not an influence simply, exerted on humanity by Christ through the Holy Ghost, neither is it a system of supernatural powers only, nor the true religion merely, but an order of life, flowing directly from the person of Jesus Christ, and actualizing itself in the Christian Church, which is His Body."

He then refers to the origin of the ministry on the day of Pentecost, and of its central significance in the establishment of the Christian Church, in

*The flattering comment of Dr. J. W. Nevin is quoted on page 32. An extract from the article may be found on pages 30 and 31.

which it must hold essentially the same position always, and thus constitute the organ through which the Church is perpetuated from one generation to another.

About the theme of his article he has this to say :

“ The question of Apostolic succession is not an idle one, but a question which challenges our most serious and careful consideration. In it are involved consequences of profound and far reaching significance for all who profess and call themselves Christians; since he alone can be a true minister of our Lord, invested with authority by Christ Himself, to go forth in His name as His ambassador, representing Him in His Church, founded on the day of Pentecost, who has received his authority from Jesus Christ, through His Apostles, at the hands of their successors.”

Then he begins his attack upon the exclusive claims of Romanists and High Church Episcopalians to a valid ministry, and proceeds to prove that “ the great Protestant non-Episcopal Reformation Churches of Germany, as well as all other Protestant bodies that have received and preserved the succession of their ministry through Presbyters, must be acknowledged to possess a ministry as truly valid as that of the Roman Catholic and Episcopal Churches ; and that in spite of the lamentable divisions of Christendom, the bond of union has not been wholly severed, but that the different Churches are still essentially one.”

A very pertinent statement is the following :

“ When the Reformers by necessity separated themselves from the Roman hierarchy, they did not origi-

nate a new Church, but simply cast off the shell of Romanism, which had hardened around the true life of the holy Catholic Church, and was stunting its growth. The Reformation was not a protest against the Catholic Church, but against the then existing Roman form of the Church. It was in the strictest sense a reformation within the bosom of the Catholic Church; the historical product of its life, which, growing in might for ages, burst forth in new forms, and then the powers originally granted to Presbyters were reasserted and put into exercise."

After pointing out some admitted vacancies and irregularities, damaging to the claims of unbroken succession in the ministry of both the Roman Catholic and Episcopalian Churches, he concludes thus :

" Since, then, we are all obliged to acknowledge, the Romanist as well as the Protestant, the Episcopalian as well as the Presbyterian, that there have been, at different times in the history of the Church, *disturbances in the ordinary law* of ministerial succession, must we also admit that the succession itself has for this reason been interrupted, and thus deprived of its validity? Not at all. For it is the presence of Christ's life in His Body as an organic historical whole — which life is broader and deeper than its ordinary manifestations, and therefore not absolutely limited by them — that supports the true succession of the ministry, and by its innate reproductive power overcomes the defects which, under extraordinary circumstances, imperil the historical continuance of the One, Holy Catholic and Apostolic Church. At all times and under all circumstances, in the midst of world-crises, attended with great confusion and uncertainty on the part of men, just as really as before and after these ecclesiastical up-

heavals, the Lord Jesus Christ, by the power of His divine-human life, present through the Holy Ghost in His mystical body, has continued in His Church the needful organs of His life and their necessary functions, so that the gates of Hades have at no time prevailed against His Church founded on a rock, neither have the power and authority of the original commission given to the Apostles been lost."

The article throughout is clear, logical, scholarly and convincing—at least to those who are open to conviction.

Three articles from the pen of Dr. Gerhard appeared in the *Messenger* in 1876. The first is entitled "Naaman's Miraculous Cure, and the Remission of Sin."

In this article he points out both the similarity and the difference between the Syrian general's miraculous cure and the Christian's deliverance from sin.

In comparing leprosy and sin he says :

"Leprosy manifests itself externally on the surface of the skin, but is nevertheless a deep-seated disease that attacks the bones and marrow of the individual afflicted; so that he gradually becomes deformed, and presents a most pitiously wretched appearance. Sin reveals itself in our thoughts, words and actions, but as an evil principle is co-eval with our conception and birth. It dwells in the inmost centre of our being, and, if not overcome, destroys not only the body; but carries the whole man, body, soul and spirit, into hopeless ruin, and everlasting torment. No simply human remedy can remove it. God only can forgive sin, as it is even more incurable than leprosy."

In speaking of the remission of sin, he goes on to say :

“ But as God cleansed Naaman’s leprosy through the instrumentality of Elisha the prophet, so He forgives and removes the leprosy of sin through the instrumentality of men. He forgives sin through His Incarnate Son, the God-man, and through those who are set apart by Him as His ministers. God only can forgive sins, but He forgives them, not by holding direct communication with the sinner, but through Christ, and through Christ’s ministers, just as God healed Naaman through Elisha.”

He argues for the power of ministers to forgive sins in the name of Christ, quoting a number of pertinent sayings of Jesus, and then continues :

“ Now our Lord Jesus Christ has either not kept this His promise that He would be with His ministering servants always, unto the end of the world, or else the Christian ministry have the same power and authority to-day that they had in the time of the Apostles. To be the true ministry of our Lord, they must still in some real sense have power and authority to remit and to retain sins. Explain it as we may, there stands the declaration of our Lord, ‘ Whosoever sins *ye* remit, they are remitted unto them; and whosoever sins *ye* retain, they are retained.’

“ During His earthly sojourn our Savior forgave sins directly and immediately. He *said*, ‘ Thy sins be forgiven thee,’ and with His word went the cleansing power that purified the soul of the individual addressed. His ascension into heaven has not removed His precious words and all-sufficient grace from the earth. Through the Holy Ghost He ever abides with His Church, and carries forward His redemptive work, through His or-

dained ministry, who, acting by His authority and in His name, remit and retain sins in the use of the means appointed by Him for the purpose, and in which He is present. Apart from these means the ministry have no power whatever; but in their faithful use they are enabled to perform the solemn duties imposed on them by their Master."

The second article is on the subject "This Do in Remembrance of Me," in which he shows that as a memorial the Holy Eucharist has a threefold character, being a memorial that we make to ourselves, a memorial before our brethren and before the world, and a memorial before God. The main argument of the article is to show that, although God is a Spirit and must be worshipped in spirit and in truth, and although it is natural to suppose that He would make His nearest approach to us by operating as a Spirit directly upon our spirits, nevertheless we ascertain that His most blessed and gracious communion has always been joined with external acts and objects, in proof of which he adduces a number of Scriptural incidents.

"The Kingdom of God Cometh Not With Observation" is the subject of the third article, written during the Advent season, and is doubtless the substance of a sermon he had recently preached.

In December, 1877, there are two contributions on "The Written Word" and "The Word of God."

During the next three years no articles appeared in the *Messenger*, so far as signed contributions are concerned, but in the April number of the *Mercersburg Review* for 1898, we find a scholarly discus-

sion from his pen on "Life Beyond the Grave," his favorite theme.

He refers to biology as a science that was beginning to attract attention at that time, with its two schools of thought—the Materialists and the Transcendentalists—the one asserting that there is but one principle in the universe, matter; and the other that there are two, matter and mind, or spirit. So far as the future life is concerned, from the standpoint of the Materialists, there is none, except the influence which men leave behind, for, according to their conception of life, sensation, thought and energy cannot exist in the absence of molecules of which they are the phenomena. From such a doctrine Dr. Gerhard shrinks with horror. The Transcendentalists, on the other hand, with a theistic system of philosophy, regard immortality as thinkable and credible. Of course, science can do no more than say that immortality is probable.

Dr. Gerhard says :

"When science attempts to supersede and set aside the Word of God it oversteps its boundary lines. Its mission is to interpret the facts of nature. It cannot account for the origin of things, neither can it discover to us the higher truths of the spiritual world. These are known only by faith. Jesus Christ did not pretend to demonstrate scientifically the truths which He set forth. He did not appeal to the senses, nor to the natural understanding of His hearers, but to their spiritual instincts. As science presupposes and acts upon self-evident truths, so man's apprehension of spiritual truths presupposes his susceptibility for the supernatural. Revelation is super-rational, but not contra-

rational. It meets the natural yearnings and intuitions of men, and by its Divine light produces spiritual vision. Realities, which we cannot lay hold of by means of the senses, or the natural understanding, we nevertheless *know* by faith. There is a certitude of faith which is as real in reference to spiritual truths, as the certitude of scientific knowledge in reference to natural truths. Through faith we understand that the worlds were framed by the Word of God, and through faith we know that man lives after death.’’

Rejecting the two extreme views of disembodied spirits, or “flitting shades,” and the passing away of the departed into another material world lying somewhere beyond the stars, both of which are unscriptural, the author advances his own views, which are an anticipation of what he elaborated upon in his “Death and the Resurrection,” seventeen years later.

He asserts :

“ We are thus warranted by the Word of God to hold that human life beyond the grave is in some sense embodied, just as really before the resurrection as afterwards. The soul is indeed unclothed, but not entirely naked. It is conscious of personality and identity. It does not simply exist, but lives. If all that is corporeal in man were wholly severed from him at death, there could be no *resurrection* of the body, no recalling of it into activity, but its renewed activity would require a creation *de novo*. With the Church of all ages, ‘I believe in the resurrection of the body,’ but I do not believe in the resurrection of the corpse. This is separated from the personal life of man at death, and dissolved into its original elements. The Scriptures teach the resurrection of *man* from the dead—his resurrection in

spirit, soul and body. In his three-fold nature he dies, and in his three-fold nature he rises from the dead. Between death and the resurrection he lives in an intermediate state of inwardness and spiritualness, in which his activity is neither conditioned by sense, nor by the perfect spiritual body with which he shall be clothed at the last day."

In the second half of the article he speaks of the moral condition of the dead, and the sphere of their activity. He points out that the common view in regard to life beyond the grave lays too much stress on the idea of locality, and does not attach sufficient importance to character.

"A man's moral state in this life is conditioned by his character, not by his place of residence. The same thing precisely must be true of the future world. As a man lives so he dies. Death does not violently transform him, but is only the medium of entrance into a new sphere of existence, where his life is continued, with totally new surroundings, but nevertheless remains the same personal life. In whatever disposition or state of soul a man dies, in that will he be found in the eternal world. Death refines nothing, purifies nothing, kills no sin, does not promote holiness. His ultimate destiny is irrevocably sealed only when he attains to final permanence of character. Eternal punishment is the result of eternal sin, and eternal blessedness the consequence of permanently established righteousness. Probation, from the very nature of things, cannot be limited to a certain period of duration, but must continue until the soul passes into an absolutely permanent state. The final judgment is the summing up of all that has gone before, the conclusion of human history, and thus of all probationary life, because this life has run to seed."

After quoting a number of Scriptural passages, referring to the condition of man after death, he says :

“ In no case can eternal life or death be consummated apart from Jesus Christ. Doubtless every soul, at some period of its existence, either in this life or the next, will be challenged to accept or reject the offered grace of Him who is the righteous Judge of all.”

About the condition of the departed he says :

“ But as their salvation is not yet objectively complete, so neither is it at once subjectively perfect. Death effects no arbitrary or magical change. The spiritual faculties of the departed are no doubt quickened and enlarged; the reality and meaning of their existence dawns upon them as never before; they recognize their relation to God more clearly, and understand themselves more fully; but their personal identity is preserved, and their affections remain unaltered. Death does not produce love for Christ and trust in Him. It simply opens the way for their fuller exercise and power.”

In the *Messenger* of June 8, 1881, he writes a lengthy article on “Translations of the Bible,” with special reference to the revised version of the New Testament, being the reproduction of a sermon preached at Columbia, Pa.

“Christian Education and the Public Schools” is the title of an article contributed to the *Reformed Quarterly Review*, for April, 1882, in which he traces the history of the public schools from their establishment in Pennsylvania under Governor Wolf in 1834, to their condition in his day. He pays

a high tribute to Thomas H. Burrowes, who did pioneer work in establishing the schools throughout the state, giving some interesting statistics of results achieved.

In view of the more recent movement to omit the reading of the Bible and prayer from public school exercises, it is interesting to note what he says on this subject. He quotes from the Digest of the Common School Law of Pennsylvania, 1876, that "The Scriptures come under the head of text-books and they should not be omitted from the list," and goes on to say :

"It is the general custom, in the public schools of the state, to open the morning exercises by reading a passage from the Bible, and offering a silent, or an audible prayer, which frequently is the Lord's Prayer. The school books, too, are all written from the theistic standpoint, and whoever is familiar with our common schools will acknowledge that the atmosphere which pervades them is not wholly devoid of religion, and that in so far as it is religious it is Christian, rather than Jewish, pagan or atheistic. Neither is the Bible read only in the Pennsylvania schools. It is read in all the public schools of the Union, except those of Cincinnati and Chicago, from which it was excluded in 1873, in the case of the former, and in 1875 in the case of the latter, on the ground that it is unjust to require the children of Roman Catholics, Jews, and non-Christians to listen to the reading of a book in which they do not believe. This radical position demands that our public schools shall be not only non-sectarian, whilst they are, nevertheless, tacitly Christian, but that they shall be utterly devoid of all religion. And such, it must be admitted, is the inevi-

table sequence of the non-sectarian theory pushed to its logical conclusion.”

We may add that in our day the theory is being rapidly pushed to this conclusion.

Dr. Gerhard then proceeds to show that a secular education, or merely intellectual culture, is not sufficient for the proper training of man's entire nature, for it is often noticed that a cultivated mind may be found in persons who lack both a loving heart and a well-trained will that freely chooses the right. The state is not the only institution which has a duty to perform in the solution of the educational question. On this point he declares :

“ The complete and proper education of the young can be effected only through the co-operation of the family, the Church and the state. These institutions are all of divine origin. They each have their part to perform, and each one constitutes an important factor in all true education, which must recognize the important truth that we owe duties to ourselves and our children, to our fellow-men and to God. This gives us the idea of the family, the state and the Church. As our first and highest duties are those which we owe to God, the preponderating influence should be exerted by the Church, but the Church even dare not arrogate to itself the exclusive privilege of educating the young, since we must learn how to be good citizens, as well as how to be good Church members. A purely ecclesiastical education would be one-sided and therefore defective. The state has also its rights and obligations, and it is under this view that we defend its activity in furnishing means for the education of the rising generation.”

He goes on to show how the home, the Sunday-school, the Church and the public school, each in its

own sphere, can accomplish the work of educating the whole man, in body and mind and heart. About the influence of the latter he says :

“ In taking this position we have not overlooked the fundamental truth that religion and daily life cannot be divorced, but that the former must be carried into the latter, and permeate all our secular activities, if these are to come up to the demands of Christianity. We have not forgotten the exhortation of the Apostle: ‘ Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.’ This injunction, whilst in a certain sense it has a profound meaning for institutions and systems as such, is, nevertheless, to rest more particularly upon the hearts and consciences of individuals, and in this way applies with great force to the teachers in our public schools. If they dare not make any comments on what is read from the Bible, nor teach any particular system of religious doctrine, it is nevertheless their duty to do all their work for the glory of God, by making their light shine, and unfolding themselves as living epistles of Jesus Christ before their pupils. Just as all the text-books are written from the theistic standpoint, so have Christian nations and Christian communities the right to demand that all the teaching shall proceed from the same standpoint. And if unworthy or skeptical teachers find their way into our schools, it is the duty of the directors, who are the servants of the people, and therefore under obligations to consult their wishes, to see to the removal of such instructors.”

After speaking of boarding schools and state institutions, he makes a plea for the denominational college, saying :

“ May we not believe that there is a Providence in this too, that our higher institutions of learning are

nearly all denominational? The colleges which are exerting the greatest influence are those which are carried forward under the auspices and loving care of some branch of the Church of Jesus Christ. That this should be the case has perhaps never yet been properly appreciated, nor has this phase of the educational problem received the attention which it deserves."

He concludes the article thus :

"Education, to be true, in the universities, the colleges, and the public schools, must recognize the existence both of nature and the supernatural, and properly acknowledge the legitimate claims of each. It is no doubt difficult to hold these two in right relation to each other, but just this is the mission of Christian education. The key to the solution of the problem is the person of Jesus Christ. In Him the natural and the spiritual flow together and perfectly harmonize, since He is at once their author and highest product—the God-man. It is highly important, therefore, to remember that what we need is not simply the theistic, but the Christo-theistic standpoint from which to survey truth in every department of human learning. For just as Jesus Christ is, in His own person, the center from which revelations and redemptions have come forth, so is He also the center from which philosophical and scientific thought must be unfolded. The Christological idea, properly wrought out, alone can remove the conflict between science and religion, as well as between secular and religious training."

From December 19, 1883, to October 31, 1888, he was Synodical Editor of the *Reformed Church Messenger*, during which time a large number of articles appear on a variety of subjects. Among those which bear his signature may be mentioned the

following : 1884—"Children of God," "The Word of God," "Sudden Conversions," "The Judgment Day," "Zaccheus, the Publican," "Sacrifices;" 1885—"Paul at Miletus," "Increasing in the Knowledge of God," "The Suffering Savior," "Ben Hur," "Keeping the Body in Subjection," "The Symbolical Import of Fire in the Sacred Scriptures," "Premature Burials," "Clerical Manners," "Hospitals for the Insane," "The Mystery of Sorrow," "House-cleaning;" 1886—"Santa Claus and Deception," "He Came unto His Own and His Own Received Him Not," "Recollections of College Life," "Christians and Christians;" 1887—"Intelligent Christians," "The Destruction of Sodom," "Christ's Resurrection Salutation," "Remember the Sabbath Day to Keep it Holy," "A Much Needed Reform," "Prohibition in Tennessee;" 1888—"Organization," "My First Trip Across the Atlantic," "Over the Mediterranean," "From Milan to Zurich," "The Tithe."

However much we should like to quote from all of these articles, in order to show the versatility of the writer, it will be impossible for us to do so, but we shall reproduce several of the most important of them in full. One of these is entitled "Sudden Conversions," about which Dr. Gerhard has this to say :

"Churches, which practice catechetical instruction and employ that method of receiving members, do not believe, it is asserted, in sudden conversions. We deny the assertion, and propose to show that we admit the

possibility of sudden conversions, at the same time that we strenuously uphold and zealously practice catechetical instruction.

“To make plain what we mean we will take the case of Zaccheus, the publican. He was instantaneously converted, and the change produced was very marked and thorough. Being diminutive of stature, and yet having a great deal of curiosity, he climbed into a sycamore tree, beneath which he saw that Jesus was about to pass. When the Savior came to the place He looked up and said, ‘Zaccheus, make haste and come down, for today I must abide at thy house.’ Zaccheus instantly obeyed. He at once made up his mind for Jesus. Then and there he decided for Christ and received Him, the record tells us, joyfully. Now, that is just what we mean by conversion, to make a decision for Christ and receive Him joyfully, with all the heart. With Zaccheus the matter was accomplished in a moment. He was swiftly and suddenly transformed from a dishonest publican into a penitent believer.

“And just as Zaccheus was suddenly brought to repent of his sins and confess Christ, so also may others be suddenly converted. Far be it from us to set limits in any way to God’s power and grace. Under peculiar circumstances He does undoubtedly sometimes flash light upon a darkened soul in a moment, as in the case of Zaccheus, the Philippian jailor, and other instances mentioned in the Scriptures. But this is not the Lord’s ordinary method of saving men. Where you find one instance of sudden conversion, you find a hundred of gradual conversion. The remarkable exceptions to which men point, attract so much attention for the very reason that they are exceptions to the general rule. In most instances the good work goes forward by slow degrees, as was the case with the Old Testament saints, and most of the New Testament saints. It was a gradual work in the case of the patriarchs, prophets and Apostles, with the single exception of St. Paul. His conversion was

sudden and violent. That of St. John and all the other Apostles was silent, gradual and gentle as the gathering dew.

"It is so now. Of those who become Christians in our own age the vast majority come from our Sunday-schools and from Christian families. With all the special efforts that are resorted to, the outside world furnishes but a small number of steadfast recruits for the Church. Almost universally those who have been brought up in the fear of the Lord are the ones who make the substantial members and pillars of the Church. Although, in this respect again, there are occasionally exceptions to the general rule. Sometimes those who are won over from the world in mature life enter upon the Christian vocation with so much sincerity and zeal that they, in a great measure, redeem the time already lost.

"Many persons seem to think that if they have once made a real decision for Christ they will afterwards experience but little difficulty in keeping up the Christian life. This is a mistake. People may be suddenly converted, but conversion is never suddenly completed. Having once turned from the world and sin to God in Christ, they must keep turned. In whatever way we may have been brought into a state of grace, whether suddenly or by slow degrees, our conversion can only be matured in the way of continuous growth. First the blade, then the ear, and after that the full ripe corn in the ear. And just this is the reason why Jesus demands not only self-surrender to Him, but also an open confession and union with the Church. Our individual Christian life is connected with the life of God's people and needs the means of grace for its growth, as well as constant personal faith and obedience, watchfulness and prayer."

Dr. Gerhard was a great reader, and with keen discernment he grasped the vital truths presented in the books of his day, and did not hesitate to

point out their defects. He frequently recommended good books to his people, and at times referred to them in his *Messenger* editorials. He has this to say about "Ben-Hur :"

"It is a story of the Christ, with no attempt, however, of reproducing the life of Jesus of Nazareth. The author is wiser than the old apocryphal writers. He evidently keenly realizes that inspiration alone is capable of adequately portraying the life of the Incarnate Son of God. The entire narrative revolves around the Christ, but such is the author's reverence for the Divine Man and the Sacred Record that he attempts little more than to bring forward the attending circumstances of His birth and ministry, with special reference to the political condition of the world at that time, as well as to the fact that through His advent the thoughts of many hearts were indeed revealed. The evident purpose of the author is not to write the life of Christ, but to point Him out as 'the Desire of all Nations.' * * * * * The book is a powerful novel, abounding with admirable delineations of character, intensely interesting, and so carefully wrought out, that it is destined to become a classic. It is one of the few books, which, when once read, enter into one's life as a great joy."

In the article already referred to, on "Christian Education and the Public Schools," he criticises the book by Herbert Spencer entitled "Education, Intellectual, Moral and Physical." Speaking, at first, of the book as "so admirable in style, so forcible and happy in illustration, so conclusive in argument, so profoundly true to nature, so fair and candid, the heart of the reader warms to the author, and one is tempted to forget the insidious

agnostic philosophy that pervades its every page," he concludes by saying, "but how sad to think that it has no room for a personal God, and knows nothing of sin as an offense against Him, or of the life to come!"

Another brief article which we feel we ought to reproduce in its entirety, because of its practical value, is that on "The Mystery of Sorrow."

"Practically nearly all persons are eudemonists. Most of us believe that goodness produces happiness, that sin brings misery, and that we ought to do right that we may be happy. No doubt there is a truth in this theory, because sin is the admitted cause of all our misery. But as the world is at present constituted the innocent often suffer with the guilty. Wrong-doing produces misery, but the pain does not, in every instance, fall upon the authors of the evil. These sometimes escape whilst the innocent suffer. Sorrow does not always indicate that the afflicted one has done wrong. On the other hand, people often suffer just because of their integrity. There is a mystery about suffering hard to explain. It seems to belong to human life as such. It is a part of our lot. No one is exempt from it. Some endure more than others, but the good and the bad are all acquainted with sorrow.

"There are two inadequate ways of accounting," says F. W. Robertson, 'for this mystery of sorrow. One, originating in a zeal for God's justice, represents it as invariably the chastisement of sin, or at least as correction for fault. But, plainly, it is not always such. Joseph's griefs were the consequences, not of fault, but of rectitude. The integrity which, on some unknown occasion, made it his duty to carry his brethren's evil report to their father, was the occasion of his slavery. The purity of his life was the cause of his imprisonment.

Fault is only a part of the history of this great matter of sorrow. Another theory created by zeal for God's love, represents sorrow as the exception, and happiness as the rule of life. We are made for enjoyment, it is said, and on the whole there is more enjoyment than wretchedness.

“‘This solution will not do. Let us look the truth in the face. “Man is born to sorrow as the sparks fly upward.” Sorrow is not an accident, occurring now and then; it is the very woof which is woven into the warp of life. God has created the nerves to agonize, and the heart to bleed; and before a man dies, almost every nerve has thrilled with pain, and every affection has been wounded. The account of life which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the Divine Sacredness of Sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The Cross, manifested as the Necessity of the Highest Life, alone interprets it.’

“Some good people, failing to grasp this profound truth, are tempted to murmur at the good providence of God, and cannot become reconciled to their lot. They puzzle their minds to ascertain what they have done on account of which they are so deeply afflicted, instead of patiently taking up their cross and following the Master, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God. Let us be content to suffer with Him, that we may be also glorified together.’”

On April 3, 1888, Dr. Gerhard took a trip to Europe and the Holy Land. He wrote a number of very interesting articles about this trip, describing the voyage across the Atlantic, and his visits to points of interest on the way from Liverpool to Jerusalem. In the letter headed "Over the Mediterranean," there is an interesting paragraph which we feel we must reproduce to show how much he enjoyed the trip, and how fascinating are some of his descriptions.

"The next morning, when I got on deck, the first object that arrested my attention was Stromboli looming up to the southwest. I will never forget the thrill of joy which shot through my frame when I learned from my guide book that this same Stromboli was the identical mountain which was regarded by the ancients as the seat of *Aeolus*, the god of the winds, whom I used to read of in *Virgil*. But I must confess that my pleasure and satisfaction in thus coming suddenly upon this strange mythological personage were all the keener. I lifted my hat and made a profound bow to him. He said nothing in reply. I raised my opera glasses at him and surveyed him again and again. As we came nearer, I saw the smoke rolling leisurely down over the north side. It made me think that the old fellow was lazy and not an early riser, and that he was probably only there enjoying his pipe after a late breakfast. But be that as it may, all day long I kept watching the strange old chap. Lofty, rugged and sterile he looked, yet strange to say, as we came still nearer I saw houses, and then I knew that in this remarkable country there were people actually living on the edge of a volcano. On the eastern slope down towards the sea there is quite a village. How can persons make a living there? I cannot tell, unless by fishing. But not only did the ancients

have strange fancies in reference to Stromboli. It was believed during the middle ages that Charles Martel had been banished to this mountain, and 'returning Crusaders professed distinctly to have heard the lamentations of tortured souls in purgatory, to which this was said to be the entrance, imploring the intercession of the monks of Clugny for their deliverance.' "

In a letter on "Athens" he says :

"The glory of Athens has departed. Its ruins remain. They have a tongue which speaks with thrilling eloquence. What strange thoughts crowd into the mind as one stands among the noble columns of the temple of Jupiter Olympius; wanders over the Stadium, which in its glory had marble seats for fifty thousand spectators; sits down in the theatre of Dionysus, in which the dramas of Aeschylus, Sophocles, Euripides, and Aristophanes were rendered; drinks from the fountain of Aesculapius; ascends the stone steps of the Areopagus and stands where St. Paul preached his memorable sermon to the Athenians; passes through the magnificent Propylæa to the Acropolis, nobly conspicuous from every part of the city; leisurely examines the Temple of Athene, the Erechtheum and the Parthenon itself; comes down from the Acropolis to the Pnyx and stands on the celebrated *Bema*, or Pulpit Rock, from which Demosthenes, Pericles, Themistocles, Aristides and Solon addressed the Athenians; and descends to the Agora, or Market Place, where St. Paul delivered his daily sermon! Only ruins are left, but they have a magnificent history behind them, the memory of which thrills one's inmost soul."

In speaking of the trip from Milan to Zurich, he gives an account of a visit to the localities made sacred by the heroic deeds of William Tell. He says :

“We went to Lucerne and Vitznau, from which point we ascended the Rigi. The Rigi is a group of mountains twenty-five miles in circumference, but the term is ordinarily understood as designating the peak over which there is a railroad. The distance from Vitznau, where the ascent begins, to the summit or kulm, which is five thousand nine hundred and six feet high, is four and a half miles by an inclined railroad. From the top there is an extended view, of a most extraordinary character, three hundred miles in circumference: snow-capped mountains, peaceful valleys, gradual slopes, precipitous descents, elevated plateaus, quiet lakes, towns and cities. There are at least seven lakes visible, and such a variety of scenery that, in itself, it is indescribable. But the clouds, not taken into consideration when one is beneath them, in viewing scenery, here form a very important feature, and by constantly changing ever give a new appearance to the wonderful panorama. To be above the clouds produces a peculiar sensation in the beholder. We looked upon them and at times were able to see under them. Then again they rose upward and surrounded us, so that we were literally in the clouds.”

He then gives this description of a sunrise which he witnessed from this mountain at half-past three o'clock in the morning :

“It was so cold that I wore my heavy overcoat buttoned up, and my shawl over it, and was none too warm. There were no clouds above us, but all around us, almost at our feet, they hung over the valleys below. Towards the south there were heavy masses, with a large opening, like a lake, through their midst. Far away towards the east there was a faint blush on the few clouds that hovered on the horizon. This gradually deepened into amber, orange and vermilion

tints. These expanded and became ever brighter, the advancing dawn beautifully lighting up the fleecy clouds in the north, whilst behind us, towards the west, the colors of the east were reflected. Bolder and bolder became the strokes of the Heavenly Painter, and the reddening light brighter and brighter, until suddenly, like a ball of fire, the sun began to mount upward, sending a thrill of ecstasy through one's inmost soul. It was a grand sight, never to be forgotten."

After his return from the Holy Land, Dr. Gerhard gave a series of Sunday evening lectures to the members and friends of St. Stephen's Reformed Church, of which he was then pastor. Abstracts of these lectures were printed in the *Messenger*, beginning November 28, 1888, and ending January 30, 1889, and also in the *Reformed Church Record* of the same period.

On April 17, 1889, he contributed an article to the *Messenger* on "Temperance and the Bible," in which he emphasizes the fact that the Scriptural idea of temperance is "power over one's self," or "self-control." He then takes up the question of intoxicating liquors, and condemns their use as a beverage.

In the *Reformed Quarterly Review* for January, 1891, there is an important article on "The New Birth," a subject on which Dr. Gerhard had thought and written before. This is the opening paragraph:

"It is a remarkable fact that on a subject of such vast importance, and one so clearly defined in the Scriptures, as the new birth, there should be so much difference of opinion among Christians. Many claim

that it is brought to pass through baptism, whilst others declare that it is an experience and has nothing to do with baptism. Between these two positions there are various shades of belief, but all Christians hold, in some sense, either to the one or the other opinion named; they either believe in some form of baptismal regeneration, or accept some form of the experimental theory."

Here, again, he felt constrained to contribute to the solution of a great problem confronting the Church. He asks :

"In these days of creed revision, and intense theological activity, may not perhaps the subject of baptism also be restudied and restated with profit? Is it not the duty of the Church to formulate the doctrine in such a manner as to meet the peculiar needs of the age?"

Then he adds :

"Believing that such is the case, the following paper has been prepared and is offered as a humble contribution toward the performance of this important work."

He takes up a number of Scripture passages that speak of water, of washing, and of baptism as connected in an important manner with our salvation. He quotes from the Church Fathers to show that there was unanimity among them in emphasizing the prominence and importance of the sacrament of baptism as a means of grace. He complains that today the majority of Protestants see no meaning in baptism, "except as an ordinance appointed by our Lord, and therefore not to be omitted, although it is regarded only as a sign, or at most, as a seal,

but not as a means of grace." He affirms that the prominence which was given by Calvin and others to the doctrine of absolute predestination, by making it the center of their system of thinking, struck the first and heaviest blow at the correct conception of the Church as the mystical body of Christ, and made baptism not a grace-conferring sacrament, but only the sign and seal of grace, which is present or absent, as the Divine decree determines. While the Reformation was a reaction against the externalism and formalism of the Church of the middle ages, and rescued the Scriptures from their oblivion, restoring the word to its proper place in the economy of salvation, "since that time the Bible has never been neglected, but its importance has been falsely emphasized at the expense of the Church and the sacraments."

"According to the Scriptures, baptism is best defined as the door of admission into the Church, the sign and seal of the forgiveness of sins, and the gift of the Holy Ghost to believers, and to children presented by believers, obligating them in the most solemn manner to continuous repentance, faith and obedience."

In the Scriptures, regeneration is not ascribed exclusively to baptism, but also to the word. After stating that "baptism is the bath of regeneration, but the abiding and working seed of the new life is the Word of God," he says :

"The conclusion we arrive at, therefore, is that we are born again of water and the Spirit by the word. And just this is the reason why the sacrament is never

administered without the word. With its administration are always connected a statement of its nature, profession of faith, vows and promises. It is these that give it significance and efficacy. The sacrament establishes a new relation with Jesus Christ, but the word, awakening faith, makes this relation organic, that is, living. In other words, baptism sets the graft, whilst faith is the organ through which alone the life of the vine can flow into the branch."

The remainder of the article is devoted to a consideration of the new birth. He says :

" We believe, therefore, that the most comprehensive English term, that is, the word ' birth,' expresses most nearly what the writers of the New Testament wished to set forth in the spiritual sphere when they spoke of the great change which takes place when we become new creatures in Christ Jesus. They had before their minds not simply a possibility, nor merely the gracious relation in which we stand to Christ through our baptism, but an actual birth — a soul born of God and in living communion with Him. * * * * *

This new birth, the Savior tells us, is of a deeply mysterious character. He compares it to the wind, of which we cannot tell whence it cometh, or whither it goeth, at the same time that its presence is plainly manifested by the effect which it produces. So the person in whom the great change of regeneration has been wrought does not understand whence the new impressions which he experiences proceed, nor whither they are leading him. He only knows that, whereas he was spiritually dead, now he is alive; whereas he was blind, now he sees, but he cannot comprehend the transformation which he has undergone, any more than the beginning of his natural life. Our new life in Christ is not first of all, in its essence, an experience, else it were no mystery. It lies deeper than all conscious,

sensible experience, but, as in the case of all other forms of life, it can be known only through its manifestations. These do not produce the life, but where it exists it must reveal itself; and our knowledge of its presence depends upon its manifestations."

These manifestations are faith and love to God and to our fellow-men. "The faith that works by love, producing the fruits of the Spirit and the various Christian graces, is the evidence that we are regenerate." He distinguishes between conversion and regeneration in the following words :

"To conversion regeneration is related as cause to effect. The two terms are often confounded, but should be carefully distinguished. Conversion is the human act of turning from sin to God. It is possible only through the presence of regenerating grace in the heart. The same grace by means of which regeneration is effected also produces the godly sorrow which worketh repentance unto life. Both manifest their presence at the same time, but, whilst regeneration is the act of God, imparting life to the soul, conversion is the activity of the soul in turning, under the influence of this life, from sin to holiness.

"Both are to be distinguished from sanctification, which consists in the unfolding of the new life. As soon as this becomes active in the soul it awakens the opposition of the old Adamic life. Its development therefore involves a struggle, which varies according to the disposition, temperament, character, previous training and present environment of those who are under its influence. The history of every child of grace is that of a series of failures and successes, in the midst of which the Lord Jesus is ever present to forgive, to encourage, stimulate and strengthen, and thus to help forward the soul in holiness."

This is one of the concluding statements :

“A continually increasing number of Christian people keenly realize that the Divine and human factors come together in such a manner in the work of regeneration, that whilst the power to accept the offered salvation all comes from God, the responsibility of accepting or rejecting the same rests altogether with man.”

In the *Messenger* of July 23, 1891, he writes on “Prof. J. C. Bowman’s Inaugural,” speaking of the pleasure and satisfaction it gave him, and calling it a “well digested, compact and suggestive paper,” being “thoroughly progressive and yet at the same time properly conservative.” At the close of his favorable criticism he says :

“We regard this address as an important and timely contribution to the literature of the Reformed Church. It well deserves to be read and studied, not only by the ministry, but also by our intelligent laity. It will answer many of the questions which are rising in men’s minds everywhere, and will do much to inspire full confidence in the brother who, in the providence of God, has been called upon to occupy the chair of the new professorship. Of a man who enters upon his work, with the ideas and convictions of this inaugural, of the dangers, the importance and the privileges of his position, one need have no fears that he will fill the minds of our students with the seeds of a subtle and destructive rationalism on the one hand, or that he will harass them with the shackles of a dead orthodoxy on the other.”

Dr. Gerhard delivered the Alumni Address at Franklin and Marshall College on Wednesday

evening, June 15, 1892, on the subject "Man's Origin and Future Destiny Viewed from the Scientific Standpoint." The editor of the *Messenger* makes the following comment :

" The address was very well received and the author of it was the recipient of warm congratulations from many of the Alumni present. Much thought, research and study were spent upon it. It was a profound, able and philosophical address, and reflected great credit upon its author."

In the *Messenger* for the following week an abstract of the address is given, from which we quote the following paragraphs :

"As to the origin of the world and the development of all forms of life it must be admitted that facts discovered by scientific investigators in the departments of palaeontology, archaeology, histology and biology are furnishing invincible proof that God's method of creation is by evolution.

"We accept the revelation made in the Person of our Lord Jesus Christ, and believe in the inspiration of sacred Scripture, but at the same time desire to make earnest with the discoveries of science. All truth is one, and the Scriptures cannot be properly interpreted in a scientific age without giving full recognition to the facts which science has brought to light. Therefore, Biblical science must go hand in hand with natural science. A true exegesis needs to emphasize the importance of both the lower and higher criticisms, and must remember that truth for its proper apprehension requires the fullest and freest discussion, and that only by the clear statement of new truth can the destructive elements which its elaboration calls forth be eliminated.

“The theory of the inspiration of the Scriptures which commends itself to an unscientific conception of the creation of the world must be modified in the light of modern scientific discoveries. The Bible is divine, but it is also human. It is divinely inspired with reference to moral and religious truth, and as such is the ultimate rule of Christian faith and practice. But it is also evident that its authors had no infallible or unusual knowledge in regard to the facts and processes of nature, and the production of the material universe. * * * * Revelation supplies the necessary postulates which empirical knowledge cannot discover.

“Science therefore has its legitimate sphere and we need not hesitate in the interests of religion to thankfully accept all its discoveries. Certain questions it cannot answer; such as the origin of matter, of life and of consciousness, but it can trace their development. This it has done and is doing more successfully every year, especially since the discovery of the law of evolution, which discloses the astounding truth that there is an all-pervading energy which unites and differentiates the various successive forms of existence. The discoveries of science have suggested and very largely demonstrated the hypothesis that the world, including all its diversified varieties of life, has come into its present form and condition as the result of a natural process of evolution operating through enormously long periods of time. That man was created in the image of God is a religious truth which science cannot deny, but it has completely revolutionized our conceptions of God’s method of procedure. We can no longer regard the word of creation ‘as a flash of magic, a result produced instantaneously without process, and without instrumentalities.’ On the contrary, science has taught us that the world has passed through vast periods of creative activity, and also offers many conclusive proofs in favor of the position that all higher forms of life, including man himself, are the modified descendants of lower forms.”

The remainder of the address is devoted to a consideration of man's destiny, the favorite theme of Dr. Gerhard, to which reference is made in other parts of this chapter.

The *Homiletic Review* for January, 1893, contains a masterly article on "The Progressive Nature of Revelation," which we feel justified in reproducing in full :

"That Divine revelation was progressive under the Old Testament dispensation is universally admitted. That it is also such under the New is not so generally acknowledged. In this paper we propose to limit ourselves entirely to the New Testament and to the dispensation of the Spirit. In opening the subject we will be guided by that remarkable declaration of our Savior: 'I have yet many things to say unto you, but ye cannot bear them now.'

"From the standpoint of confidence, Jesus Christ withheld nothing from His disciples. Not only did favored John enjoy His esteem, but He called them all friends, and told them that whatsoever He had heard of His Father, that He made known unto them.

"Nevertheless, there was a vast difference between the Master and His disciples. Many things He could not tell them because they could not as yet bear them. Had He made these things known to them He would have been grossly misunderstood. On account of their inexperience and slowness of mind and heart, our Savior kept to Himself many revelations which, under the circumstances, were necessarily reserved for a later period. All that could be done was to give them seed thoughts and set their minds to working. For all truth is many-sided and interrelated with other truth, and nothing is slower than the growth of ideas. Truth works its way by degrees. Mental operations are con-

ditioned by psychological laws, which are stimulated, but have never been ignored or set aside by Divine inspiration.

“To become the propagators of the new faith the Apostles were obliged to apprehend and appropriate the truth as it is in Jesus, and apply it to themselves and their surroundings. This they could not do suddenly or abruptly. Many things which the evangelists record in the Gospels they do not themselves understand. Neither is it necessary that they should, in order that they may adequately perform their task. They give us the words and acts of Jesus as they were preserved by those who heard and saw them. The Holy Ghost guided the Apostles and evangelists into all the truth, as Jesus had promised, but not in such a way as to contravene the usual laws of intellectual growth and spiritual progress. In the Acts of the Apostles and in their epistles we can trace a development of Christian ideas. St. Paul’s later epistles evince a maturity of thought which his earlier letters do not possess. His views on eschatology particularly became broader and more consistent. The Holy Spirit guided him and the other New Testament writers into all the truth, but the wholeness of the truth in its manifoldness and multiplicity of relations they did not understand; neither do we, the believers of the nineteenth century, yet fully comprehend it.

“Many things the Apostles did not know, though they were full of faith and of the Holy Ghost, and called to the special mission of founding and teaching the Church, because, so long as there is growth and development, there can be, to a finite mind, itself subject to the law of growth, no fully complete knowledge. St. Paul says of himself and his fellow-laborers: ‘We see through a glass darkly. We know in part and we prophesy in part.’ But he also adds: ‘That which is in part shall be done away when that which is perfect is come.’ By the final consummation the

truth in all its wholeness will be brought out. First the blade, then the ear, and after that the full ripe corn in the ear. When the truth is full grown and ripe—that is to say, when the historic process of Christianity shall have reached its completion—then it will be possible to see face to face, and to know as also we are known.

“In the meantime, the Spirit is still guiding the Church into new phases of the truth. This is the reason why the Church problems of to-day are just as fresh, interesting and perplexing as they were in Apostolic times. So long as the Holy Spirit is in the Church, and the Church a living power in the world, new and troublesome questions will rise and will also be solved, so that there will always be a large measure of truth in the easily misleading saying that the heterodoxy of today is the orthodoxy of tomorrow.

“For three years Jesus Christ instructed His disciples. During this period they learned many things, but others they could not learn until after Jesus was glorified, the Holy Ghost poured out, the Church established, and the Gospel preached for a considerable length of time. One of these was the admission of the Gentiles, without any legal conditions, to the privileges of the Gospel, on an equality with the Jews. For ten years after our Savior’s ascension the Apostles confined themselves to the Jews. During all this time they were not willing to give the Gospel to the Gentiles unless they became proselytes to Judaism. A special divine interposition was needed to overcome Peter’s prejudice. When the prayers and alms of Cornelius came up before God as a memorial, Peter learned through a vision, which came to him while he lay in a trance on the house top of Simon the tanner at Joppa, that he should not call any man common or unclean, and that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him. And then, when the Holy Ghost, while he was preach-

ing, fell on Cornelius and his household, as on the disciples in the beginning, the Apostle was fully convinced that the blessings of the Christian dispensation were intended for the Gentiles as well as the Jews.

“This was a new truth, toward the apprehension of which the infant Church had been growing, but when it was actually enunciated and put into practice it became the source of endless trouble. It involved consequences which required the Apostles to wholly reconstruct their theology. It was contrary to all their traditional beliefs and practices. It seemed to strike at the very foundation of their entire religious system. If any one thing had been clearly taught and fully settled, it was that God’s people should keep themselves strictly and entirely aloof from the Gentiles. And yet now Simon Peter had received a Gentile into fellowship with the disciples, and had actually baptized him.

“So soon as the Apostle came to Jerusalem he was called to account for associating and eating with the uncircumcised. But when he had rehearsed the whole matter before them, they held their peace and glorified God, saying, ‘Then hath God also to the Gentiles granted repentance unto life.’ And so the question was settled. Was it? Not quite so fast. At Antioch it came up again in a new and aggravated form. For Paul and Barnabas not only admitted Gentiles into fellowship with the Church, but did so without requiring them to keep the law of Moses. These Gentile Christians were allowed to ignore the entire ceremonial law, and were received on simple faith in the Lord Jesus Christ. What a revolution was this! No wonder that Paul and Barnabas had no small dissension and disputation with those who came down from Judea, and that it ended in the convocation of a synod at Jerusalem of the Apostles and elders for the consideration of the whole question.

“After the matter had been freely and thoroughly discussed at the meeting of this first synod, Peter referred to his experience with Cornelius, and concluded

his address with this remarkable statement: 'But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.' And when James, as president, gave the final decision, it was this: 'It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.' To abstain from idolatrous pollutions and from fornication were duties which they owed to God; to abstain from things strangled and from blood were duties enjoined by brotherly love. There is not a word about circumcision or the ceremonial law. The Church had gradually risen up to the great truth that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

"Of this far-reaching saying St. Paul is the author; and although its truth was evidently at times perceived by the other Apostles, he alone consistently held to it. At Antioch, where he withstood Peter to the face, the latter at first fellowshipped with uncircumcised believers; but afterward, when certain men came down from James, he withdrew and separated himself, and with the rest, including even Barnabas, again took the position that although Gentile Christians were not required to keep the Mosaic law, Jewish Christians were still bound as before. How significant that it was Stephen, a Hellenistic Jew, and Saul of Tarsus, whose lives had both been influenced by a broader culture than that of Palestinian Jews, who first recognized as a necessary principle of the Gospel, its freeness and breadth. Evidently God, in His all-wise providence, had directly prepared these men for the work, into which it seems only those could so early enter who were not bound by the narrowness which held captive Palestinian Jewish life and theology.

"As the Apostles were able to bear them, the great truths of the Gospel were made known to them: such

as the universality of redemption through the blood of Christ, the relation of grace to the law, salvation open to all believers without any legal condition, the exalted character of the person of Christ, and the glory which awaits those who trust in Him. These truths kept on growing, expanding, and asserting themselves, until Judaism, having become completely undermined, tottered and fell. Was its overthrow a loss or gain? Though exceedingly painful to thousands of Jewish Christians, its demolition was the necessary condition of the progress of the Church. It is always thus. The narrow, the provisional, the immature must give way to make room for the broader, truer, deeper, and more advanced. When the Jewish economy passed away, that which was of permanent value in it did not perish, but was taken up and appropriated by Christianity. The moral law was not abrogated, nor the prophets undervalued, nor the psalms set aside, nor the history of the Hebrew nation ignored. All these have been apprehended more and more in their true relation to Jesus Christ.

“Revelation was progressive under the Old Testament dispensation, and it is also such under the New. We are today learning Divine truths which former ages did not know. Jesus Christ has opened the kingdom of heaven to all believers, and to every age He reveals new truth through the Spirit. But if we take this position, do we not disparage the New Testament Scriptures? No. On the contrary, we establish them. To the Apostles was granted a special fulness of the Spirit to enable them to properly preserve and transmit to us the words and acts of Christ, and to grasp in germinal form the truth as it is in Jesus, and thus to lay the foundation upon which the superstructure of the Church has been erected. By founding the Church, and giving us the New Testament Scriptures, Jesus Christ, through the Apostles, planted

the seed which has since developed into the historic tree of Christianity.

“A tree, although controlled by the life of the seed, is vastly more than a seed. To say that the tree is contained in the seed is only a half truth. It is just as true to say that a tree is the product of the soil, the atmosphere, light, and heat. A living germ and a proper environment are both necessary to produce a tree. The Christian Church can never transcend the life of the seed from which it has sprung, nor outgrow the inspired Scriptures of the New Testament; but the truth which was germinally grasped and uttered by the Apostles has been growing for nineteen centuries, adapting itself to all the varying conditions which a constantly changing environment has brought forward, but has not yet been unfolded in all its length and breadth and depth and height.

“The conflict of the early Church with Ebionitism and Gnosticism, with Apollinarianism and Eutychianism, furnished the occasion which enabled her to come to a proper apprehension of the true nature of the person of Christ and of the Godhead; the struggle of Athanasius with Arius and nearly all Christendom of the equality of Christ with the Father, and the discussion of Augustine with Pelagius of the true nature of sin and grace. During these early centuries were formulated also the Apostles’ and Nicene Creeds, which embody the great objective facts of revelation, to a consciousness of which the Church had gradually come.

“For more than a thousand years, to the Reformation of the sixteenth century, Roman thought and organization dominated Christendom. But when the Germanic nations, so long under the tutelage of Latin Christianity, reached their majority, drawing new inspiration from the Bible, their religious life began to overflow the corrupt, unnatural, and narrow limitations set by the Roman Church, and gave proper recognition and empha-

sis to the importance of justification by faith and the supremacy of sacred Scripture.

"The Reformation Churches did not form a new creed. They adhered to the old creed and gave it special honor. But they studied the Scriptures, and drew up confessions and catechisms for the instruction of the people. These confessions and catechisms contain an explanation of the doctrines and duties of our holy religion as understood by those who wrote them. Their apprehension was a great advance on that of the Roman Church.

"Has the Protestant Church made any progress since that time? There certainly has been change, and we believe progress, too; for while the great facts of revelation, as set forth in the Apostles' and Nicene creeds, are always the same, men's views in regard to them are not stationary. No two men think alike. Much less can a former generation do the thinking of a later generation.

"The Reformed Church believes in the unchanging creed of all the Christian ages; but as the Reformers, in explaining the creed, stated Christian truth under a new aspect, because in their thinking they had outgrown the theology of the middle ages, so has the Church of today outgrown the theology of the sixteenth century. No one believes in Luther's catechism, in the Westminster Confession, the Thirty-nine Articles, or the Heidelberg Catechism in the same sense in which the authors of these formulas believed in them. Slowly and imperceptibly the change has been wrought, but it has come. Forces have been at work which have completely undermined some of the theological tenets of the Reformation, and at present we are in a transition period from the influence of which none of us can escape. Calvinism has lost its grip on the thinking of the age. The leaders of thought no longer believe in a limited atonement, but have come to realize that there is a wideness in God's mercy like the wideness of the sea. Reprobation and preterition are no longer tenable. The forensic or jur-

idical theory of the atonement, the verbal inspiration of sacred Scripture, the Divine right of any one form of Church government, the creation of the world as the result of a succession of Divine fiat, can no longer be maintained.

“On the contrary, not the elimination, as is often asserted, but the naturalness of the supernatural, and the importance of the study of the Bible as literature, in order that we may properly appreciate the Divine inspiration which lives and breathes within its sacred pages, are profoundly recognizgd and strongly emphasized. The immanence of God in the world of nature and of humanity; the unique position of Jesus Christ, the source, the inspiration, and the goal of all true religion and spiritual life, of whom, and by whom, and for whom are all things and all men; the far-reaching significance of the ethical element in the consideration of all the questions which have to do with the personal history as well as the final destiny of the individual and of the race; and lastly the pressing claims of the unsolved but fascinating problems of the entire field of eschatology, are crowding in upon us with ever-growing impatience. So-called ‘creed revision,’ whether in actual process of execution or not, in public Church assemblies, is going forward irresistibly in our minds. We cannot put ourselves into the position of those who framed the confessional standards to which we subscribe. We live in the latter part of the nineteenth century, and the question is whether we will open or shut our eyes to the truths which Jesus Christ is making known. The world moves. Traditionalists cannot stop it. Great minds, big with new ideas, like Christopher Columbus, will not rest until they have discovered a passage-way to unexplored fields of truth, vast in extent and possessed of boundless wealth.

“Of course we must remember that all recently discovered truth is surrounded by dross, and lies close to error. Modern Christian scholarship, in studying the

Bible as literature, and in breaking the chains which bound it to the dead orthodoxy of the past, has no doubt made mistakes. If it has demonstrated, as it claims to have done, that the Bible is not inerrant, it has also, at the same time, most conclusively proven that it too is not, by any means, inerrant. Nevertheless, it has certainly given us a practically new Book, which we recognize as most wonderfully human, being beset by the same limitations that control the writings of all honest but uninspired authors, and yet, at the same time, still more wonderfully divine because saturated with the moral and spiritual truths revealed by the Holy Ghost; filled with the mind and heart and life of God; inspired in a special sense; the ultimate rule of Christian faith and practice.

“Our blessed Savior, however, speaks to this age not only through biblical learning. He also challenges our attention through marvellous discoveries in the domain of science. He is the truth and the inspiration of the truth in all departments of knowledge. And just this is the greatest word which He is uttering at the present time—namely, the position which He, in His own person, occupies as the life and the light of the world. Slowly, very slowly, but surely, theology, science, and philosophy are beginning to recognize the Christological principle as fundamental to every other. At the present time the evolutionary hypothesis dominates all scientific thought. It is the category of the age; and no thinking man can place himself outside it, or limit the scope of its operation. And what has come to be the prevailing tendency of the theory of evolution? A few years ago it was supposed to be of necessity wholly atheistic. This conception of its trend is now largely given up.

“Herbert Spencer, for instance, tells us that there is needed a revised ideal of life; that to be a successful warrior was the highest ideal among all ancient peoples; that in modern civilized society the duty to work has taken the place of the duty to fight, and that he thinks

this will not survive, but that when there is fully recognized the truth that moral beauty is higher than intellectual power, such beauty, culminating in the desire to be loved for the sake of moral worth, will be the characteristic variation in the coming man that will survive. Well may we ask, Where, then, shall this ideal be found except in Jesus Christ, who is the realization in past history of the highest ideals of the future?

“‘Watch,’ says a recent writer, ‘the outlines of the face which the unfaltering hand of modern thought, guided by a belief in the theory of evolution, and working according to the methods of Darwinism, is inevitably though unconsciously drawing. Watch it as it limns the salient features. It is the face of the man who best serves his fellow-men. Watch it! Whose is that face emerging from the canvas? What but the very face of the one Man who, above all other men, “gave His life a ransom for many?” What but the face of Jesus Christ? Literally and truly the face of Jesus Christ? The outlines are only broadly given as yet. Many details are to be worked in; but yet the Son of Man is there. To fill in that outline, in all its marvellous beauty and force, we turn to our Bibles. But the one fits with the other, so far as they touch upon common points with absolute accuracy.’

“Again, the philosophy which awakens the quickest response among the profoundest scholars of the age is that which makes the Christ idea fundamental in its thinking. The coming system of thought in New England, imported from older centres of learning, is plainly Christological.

“The same thing is pre-eminently true of theology. From all sides comes testimony, bearing witness to the great fact that the problems of the age, pressing in upon the Church, demolishing traditional beliefs, opening questions that had long been settled, and producing a feeling of uncertainty in many minds, can be answered only by recognizing the person of Christ as the centre

from which all theological investigations must proceed, as well as the goal to which they must tend.

“Surely the Lord Jesus is saying many things to us which former ages were not able to bear. May He give us strength to meet all that is before us, in humble reliance upon His grace, with fearless courage, unswerving faith and abiding confidence.

“But however much we may receive and learn in this world, how much more will He not tell us, when the night is past and the day breaks, when we shall know Him as also we are known, when we shall see Him as He is, and shall dwell forever with the Lord in that city which hath foundations, whose Maker and Builder is God!”

The *Messenger* for May 9, 1895, contains an address which Dr. Gerhard delivered in New York City on April 30, 1895, at the reception given by the Presbyterian Union to the Western Section of the Executive Commission of the Alliance of the Reformed Churches holding the Presbyterian system. His subject was “The Apostles’ Creed and the Reformed Church in the United States.” Among other excellent things, he said :

“The Reformed Church in the United States is Calvinistic in its doctrine on the Lord’s Supper, Presbyterian in government, Protestant in its attitude towards Rome, and Catholic in its faith. We make great account of the Apostles’ Creed, which occupies the central position in our doctrinal standard—the Heidelberg Catechism. It is not merely in the middle of the book, but constitutes its beating heart and controlling life-principle. We believe that the Creed is a unique production, and, when properly understood, of great value and importance. Fully rounded and finally

completed in the form in which we have it today during the fourth century in substance, it is nevertheless older than any portion of the New Testament. It did not spring from the Bible, and yet is in complete harmony with the Scriptures. It was not composed by an Apostle, nor by all the Apostles conjointly, as an old tradition would have us believe; not by an individual or any number of individuals, nor by a Synod, Assembly or General Council. It did not originate at Jerusalem, Antioch, Ephesus, Corinth, Rome, Alexandria, Nice, Constantinople, or any other one place. Wherever the Church was established there the same Creed, in substantially the same form, always asserted itself. Its phraseology was not in every case identical, but it always emphasized the same facts: Faith in God the Father Almighty, the Creator of heaven and earth. The early Church, contrary to the belief of many before and since that time, did not believe that the world created God, that matter is eternal and spirit its sublimation and efflorescence. They saw that spirit is primary and fundamental, and that the infinite and eternal Spirit is the Creator of all things visible and invisible. * * * * *

“The Creed brings before us what has been believed everywhere, always and by all. For this reason it differs fundamentally from catechisms, denominational confessions and systems of doctrine. Highly important as these are, they are, nevertheless, secondary. They are what the science of biology is to life — the systematic classification of forms of life. Catechisms, confessions and systems of doctrine classify and state the doctrines of theologians in regard to the facts of revelation, while the Creed sets before us the facts themselves in their naked simplicity and challenges us to receive them by faith and find our salvation in Him who is the sum and substance of them all.”

This is the concluding paragraph :

“ Now, as there is but one Christ, so there can be but one Church, and as He is holy so must His Church be holy, and as Christianity is the most perfect form of human life, so must it claim authority also as the most universal. The Church, therefore, is one, holy and catholic. The Reformed Church in the United States believes in the unity, sanctity and catholicity of the Church of Jesus Christ, and, therefore, also most heartily in the importance of Church union. We believe in federation and confederation and in the alliance of the Reformed Churches holding the Presbyterian system. But, brethren, while we believe in union, we also believe in breadth. We have no denominational shibboleth, no sectarian war-cry around which we rally, and which we use to make converts. Our Church is positive in its teachings and upholds with unswerving tenacity the great truths which made possible the Reformation of the sixteenth century, but our sympathies also go out towards all branches of the Church catholic. Our motto is: Unity in essentials, in doubtful matters liberty; in all things charity. We believe that the only real union which is possible is that which is in harmony with life itself; with the great law of unity in the midst of manifold diversity. We believe that every man has the right to think for himself, and accordingly we allow freedom of thought and theological activity. We believe that what is needed is not uniformity, but a union broad enough to accommodate different shades of thought and theology, and yet so related to the Christ that all the brethren will be under His controlling influence and power. * * * * *

The Alliance of the Reformed Churches holding the Presbyterian system deserves great credit for the manner in which it conserves the achievements of the past. May it be also equally alive and awake to the activities

of the present, and thus prepare itself in the best possible manner for the victories of the future."

In the spring of 1895, Dr. Gerhard published the volume on "Death and the Resurrection," with the sub-title "An Inquiry into their True Nature," which at once created quite a stir in the theological world.

In the preface he states :

"There is a growing conviction on the part of many thoughtful Christians that the traditional doctrine of death and the resurrection needs modification and enlargement."*

No one had this conviction more than did Dr. Gerhard, and he felt constrained to do all within his power to contribute toward a better understanding of these profound themes.

He dedicated the volume "to all of God's children who love the truth," of whom he himself was one.

In the introduction he speaks of man as "the last and highest product of creative energy," but as still an animal, dependent upon the natural world. Man is subject to death : he was created mortal, but was capable of attaining to immortality. The body is mortal, and always has been. "Flesh and blood cannot inherit the kingdom of God."

On the question of the mortality of the body he declares :

*For another quotation from the preface, see page 157.

“ The recognition of the important verity that man was created with a dying body, which fact has been overlooked by the traditional interpretation of what the Scriptures teach on the subject of human mortality, is of far-reaching importance to a proper apprehension of man’s original condition, of death as the wages of sin, of life beyond the grave, and of the true nature of the resurrection. *If man’s natural body was not intended to be immortal, then it is not likely that the resurrection, as the completion of his existence in the world to come, will include the resuscitation or glorification of the corpse.*”

He realizes and asserts that, in order to properly answer the questions pertaining to death, the resurrection, and the spiritual body, it is necessary to form a correct conception of man’s origin, and proceeds forthwith to discuss the subject, devoting the remainder of the introduction to its consideration.

From this discussion we quote some of the most pertinent paragraphs :

“ In taking up the problem of the creation no discussion of the subject which does not make proper account of the evolutionary hypothesis can do anything like full justice to the question. For the strength of Darwinism does not lie in the felicity of its presentation—in the charming manner in which its author brought forward and defended his now famous theory. Its chief power does not flow from his ingenious array of facts and dextrous marshaling of plausible arguments, but rather from the nature of the truth involved. Charles Darwin first gave tangible form to a great discovery which was pressing for recognition because its fullness of time had come. Defective and insufficient as his hypothesis is, to him nevertheless belongs the honor of

breaking down the last barrier to scientific recognition of a fundamental law whose far-reaching significance can scarcely be overestimated.”

* * * * *

“Setting aside atheism, agnosticism, materialism and pantheism, we approach our subject from the Christian standpoint. We accept the revelation made in the person of our Lord Jesus Christ and believe in the inspiration of sacred Scripture, but we also believe that a proper interpretation of the Scriptures requires us to give full recognition to the facts which science has brought to light. Biblical science must go hand in hand with natural science, and a true exegesis needs to emphasize the importance of both the Lower and the Higher Criticism, and must remember that truth, for its proper apprehension, requires the fullest and freest discussion, and that only by the clear statement of new truth can the destructive elements which its elaboration calls forth be eliminated.”

* * * * *

“We are beginning to see that revelation never volunteers anything that man can discover for himself. Therefore we prize all the more the blessed spiritual truths which can come to us only by faith, through the indwelling and enlightening power of the divine Spirit. When the Bible is studied and recognized as literature, as the product of the age and people among whom it originated, its inspiration and authority can be fully maintained at the same time that we regard its narratives, traditions, history, poetry and chronology as subject to precisely the same laws and limitations as those which enter into the writings of all honest but uninspired authors, except that what the Biblical writers produced was necessarily modified and molded by the moral and religious truths revealed to them by

the Holy Ghost. The more the Bible is subjected to candid, critical investigation, the New Testament as well as the Old, the plainer it becomes that inspiration did not set aside the ordinary laws of acquiring knowledge. It consisted in the spiritual quickening and illumination of the sacred writers. Living in communion with God, they became His organs and spoke and wrote as they were moved by the Holy Ghost."

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"Now, while science has never been able to solve the problem of the origin of the world, because it has no data to begin with, revelation is able to supply the necessary postulate which empirical knowledge cannot discover. Given an infinite, eternal, personal God, and all difficulties vanish. 'By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear.' That is the inspired answer to the question as to the origin of the world. It is the only answer that has ever been given. Men cannot by searching, find out God, or the relation which He sustains to the universe. Natural laws and phenomena reveal Him not. Hence the need and the blessedness of a supernatural revelation, which, when properly understood, is the antidote at once both for atheism and materialism, as well as for agnosticism and pantheism.

"As to the natural processes and forces through which the Creator has brought the world into the form in which we know it, the Biblical writers have no information. They know nothing of the immensity of the universe, very little of the laws by which it is controlled, and are not able to interpret properly the phenomena of nature. Of these matters they knew no more than their contemporaries. God has so constituted man that such things must always be learned, not

from the book of revelation, but from the book of nature. For instance, that God made the sun and causes it to shine, we learn from the Bible. But how He made the sun and how He causes it to shine, its distance from the earth, what light is, and how it is generated and transmitted, the Biblical writers do not tell us, because they do not know. These queries must be answered from the book of nature. They belong to the domain of natural science.”*

* * * * *

“By faith we learn the religious truth that man was created in the image of God and yet formed of the dust of the ground. But how God made man, inspiration did not reveal to the author of the Hebrew narrative, neither does it impart such information to us. There is room, therefore, for difference of opinion in regard to the method which the Creator pursued. Some intelligent people still imagine that He molded an image of clay. Simply to state this thought definitely, however, is to see that it is absurd. How then did He proceed? Science says: Most likely in the same way in which He still makes man of the dust of the ground.”

He shows that science has an important work to perform, governed by the testimony of facts, and that we must not only admit its conclusions, but should thankfully accept its discoveries. Its prerogative will be to show that God’s method of creation has been by evolution.†

“If science can establish this position it will in no way invalidate the theological truth that God is the Creator of all things visible and invisible. The question

*See quotation on page 162.

†See quotation on page 215.

involved has to do, not with the Creator, but with His method of procedure. This age needs to learn the great truth that God is immanent in His world in such a profound and real manner that He creates from within as well as from without. Through His continuous presence in, as well as upon, that which already is, by means of progressive yet natural change, wrought by two sets of factors, an inner and an outer, or organism and environment, He carries forward His wonderful work and attains His ends.”

He tells us that what is said in Genesis 1 : 27, — “So God created man in His own image, in the image of God created He him; male and female created He them”—though stated in a sentence, may have taken many thousands of years to accomplish.

He then gives a brief study of man’s original condition, physically, intellectually and morally, raising a number of important theological questions, and closing with a masterly quotation from Professor A. B. Bruce, to show the drift of modern theological thought.

The first chapter is devoted to a discussion of “Physical and Spiritual Death.” It is universally admitted that man’s body is constituted like that of other mammals, subject to dissolution, but it is generally assumed that it was not always such. St. Paul tells us that “the wages of sin is death,” and “it therefore has been taken for granted that man was either created with a body not subject to death, or else that the law of natural decease would have been suspended in his case, but for the fall,

'by the help of the Logos empowering him to live the divine life.' " Dr. Gerhard shows that "death is the condition of life," and "that all forms of terrestrial life are so constituted that unless prematurely cut short they invariably pass through definite cycles of birth, growth, maturity, decrepitude and dissolution."

"When therefore St. Paul tells us that the wages of sin is death, the statement cannot have reference, primarily at least, to the dissolution of the body. That is the result of a natural process established by the Creator Himself, and intended to be operative in the case of man whether he sinned or not.

"The dilemma in which we thus find ourselves can be removed only when we remember that man, unlike other animals, has a complex nature. He has moral and spiritual being, as well as a physical part. He is a personality. Human life has a twofold potency; on the one side physical, on the other spiritual, unfolding itself as feeling, reason and will, thus making possible self-consciousness, world-consciousness, and God consciousness. It is the presence of this spiritual nature which makes man alone of all terrestrial creatures capable of sin and crime, as well as of righteousness and virtue. If man dies in this higher part of his being, such death is the result of sin.

"In the Bible the word death is used in two distinct senses. Sometimes it designates the dissolution of the natural body; at other times the spiritual condition into which the soul passes through indulgence in sin."

* * * * *

"Now it is evident that man to-day succumbs to physical dissolution in accordance with this same law, which is inherent in the entire animate creation. He still dies because he was created mortal. Is not then the

conclusion irresistible that there is nothing abnormal in physical dissolution, but that it takes place in strict accordance with divinely established law? For this very reason Jesus Christ showed no desire to abolish the physical act of dying, and for the same reason, too, no facts can be adduced to prove that perfect union with God would annul the dissolution of the natural body. As nearly as we can get at the facts they all point in the opposite direction. In order that man may be 'gloriously transformed,' the old form must be dissolved."

With keen analysis he takes up the arguments of commentators and dogmaticians who defend the position that man would not have died if he had not sinned, but would have been transformed in some other way, and shows them to be altogether unsatisfactory, and that no facts can be adduced to substantiate their argument, the data being all on the other side. He shows, moreover, that the admission that death belongs to the normal life of man, and was not originated, but only modified by sin, answers every requirement of the statement advanced by some writers that there would have been no need of a *painful* dissolution in death if there had been no sin.

"The prevailing characteristics of death, as it holds sway among mankind, have been acquired through sin. But it is a mistake to say that sin is the cause of all suffering and pain. With a highly organized nervous system no act of moral freedom could have raised man above the feeling of pain produced by a crushed finger or hand. And with a material body, liable to all the accidents and necessities common to other animals, it

is certainly a question whether man would have escaped entirely, even though he had not sinned, such diseases as are caused by the presence of noxious substances, found in the air which we breathe, often in the food which we eat and the water which we drink, as well as by changes of temperature and climate. The earth brought forth thorns and thistles before man was created. * * * The perishableness of man's natural body has indeed been greatly increased by sin. Many diseases can be directly traced to its presence and power, and others are due to it, although they cannot be thus traced. So much so is this the case that it is impossible to separate such sufferings and physical infirmities as are due to the fact that man was originally constituted with a mortal body, whose mortality must necessarily manifest itself through decay and death, from the sorrows, miseries and diseases which are due to the accumulated moral corruption of mankind, in which we see the manifest presence of the wages of sin. All mankind are therefore familiar with physical death, not as it would have occurred in the absence of sin, but as it takes place with sin in the world as a tremendous power of evil and destruction."

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"But it is in the spiritual realm that sin does its greatest injury. When Mr. Herbert Spencer tells us that an organism is alive when it is in correspondence with its environment he gives expression to a profound truth which admits of universal application. The environment consists of all that exists outside of the living organism itself. But each creature can be in correspondence only with that for which it has capacity. * * * * * It differs according to the nature of that with which it is in correspondence. The same thing is true of man. Being not only formed of the dust of the ground, but also created in the image of God, he is truly alive when he is in correspondence,

not only with the natural world, but also in correspondence or communion with God. Whatever interferes with that communion imperils his spiritual life. When it ceases altogether he is dead. The approach of this condition may manifest itself through indifference, carnal security, unbelief, and other forms of secret opposition to God, or it may disclose itself through the grosser forms of vice and immorality, cruelty and degradation, but in every instance it is the same in principle.

“When therefore our Lord Jesus Christ abolished death He did it, not by setting aside the physical act of dying, but by changing its character, and by bringing our humanity, in His own person, into full ethical and spiritual correspondence with God, whereby He displaced spiritual death with spiritual life. By the free activity of His will, He separated Himself, during His entire earthly sojourn, from the evil that is in the world. This involved Him continually in contradiction with sinners, and made His death the supreme moral crisis of the world. In spite of all possible forms of opposition, He passed through a unique process of self-perfecting and was obedient unto death, even the death of the cross, which was at once both the consummation of the world’s unrighteousness and the revelation of God’s infinite compassion, for in the boundless sympathy of His love Jesus Christ felt the sin of mankind as His own, and, as our High Priest, was able to bear the guilt of the race upon His heart.

“The sting of death is sin, because sin separates the soul from God, the source of life. This sting our blessed Savior felt in its most bitter and terrible form. Without a murmur he passed through his betrayal, condemnation and crucifixion. The crown of thorns, the scourging and the physical agony which He endured upon the cross could wring not a single expression of pain from Him. But when the iron entered His soul, when His spirit felt the sting of separation from God, then came that awful exclamation: ‘My God, my God,

why hast *Thou* forsaken me?' What a gleam of light that cry throws athwart the lurid sky of history! For a small moment He lost His hold upon God; for a small moment the precious organism of His being fell out of conscious relation to its environment; for a small moment He tasted the bitter cup which is the portion of those who pass into outer darkness and are lost. Then He recovered Himself, and, with a thrill of joy, He feebly cried, 'It is finished,' and gave up the ghost.

"The victory was won. The wages of sin was paid. Death was robbed of its sting. Henceforth the dissolution of his natural body is to the Christian much less an object of dread. The horror of great darkness cannot touch him. His life is hid with Christ in God, and in his Redeemer he passes through the dark river, conscious of the presence of One who inspires hope and confidence.

"Because of the spiritual relation which the believer sustains to Him, Jesus Christ can say: 'He that believeth on me, though he die, yet shall he live, and whosoever liveth and believeth on me shall never die.' In making this statement our blessed Lord disregards physical dissolution in comparison with that which is really and only death. Spiritual union with Him does not annul natural decease, but so transforms and changes it that it loses altogether the character imparted to it by sin, and becomes merely the passage-way to a higher form of existence."

"The Future Life" is the title of the second chapter. In the opening paragraphs Dr. Gerhard speaks of the human body. The body is more than simply matter; it is matter in a certain condition. "The material of which it is composed is never at rest, but in constant motion, and therefore at no two moments precisely the same." All the matter in our bodies is not only constantly

changing, but, after certain longer or shorter intervals, is entirely changed.

“ Nevertheless the body itself, as to its identity and individuality, undergoes no change. It is always the same body. This plainly shows that it is more than simply matter. Matter organized and pervaded by the life principle constitutes the body. When the individual dies the material of which his natural body is composed at the moment of death becomes the corpse. Strictly speaking, the corpse is not the body, but only the matter of which it was made up at death.

“ So soon as life ceases, decomposition begins. Since the vital force no longer holds inorganic chemical action in check, a process of dissolution commences, which, unless it be arrested, goes forward until the corpse has been resolved into its original elements, or has been reorganized into some other body, vegetable, animal or human. Earth to earth, ashes to ashes, dust to dust, describes the process. * * * Whatever the condition to which it is subjected the corpse is always essentially the same—inorganic matter that has lost all connection with the personal life of the individual by which it was formerly controlled.”

After thus speaking of the disposition of the material body, he raises the question concerning the future life : “ If a man die, shall he live again ? ” He takes up some of the arguments which are adduced to give a negative answer to this vital question, and shows the inability of science to answer a question which falls within the realm of the spiritual.*

He says :

*For a statement on this point, made almost thirty years before, see the quotation on pages 191 and 192. Note that the date of the article on “ Life Beyond the Grave,” in the last line on page 190, should read 1878, instead of 1898.

“Therefore we think it is better to admit frankly that immortality is incapable of metaphysical or scientific demonstration, and that we believe in it, as Mr. Fiske says, not as we accept the demonstrable truths of philosophy, but by a supreme act of faith in the reasonableness of God’s work. * * * * * For this cause man’s intuitive belief in immortality must ever be regarded as worthy of special consideration. This intuition forms the point of connection between the natural and the supernatural in relation to our knowledge of a future life. Science interprets for us the facts of nature, but it cannot account for the origin of things, neither can it discover to us the higher truths of the spiritual world. These lie beyond its province, and are learned only through faith. * * * * * There is a certitude of faith, which is as real in reference to spiritual truths as the certitude of scientific knowledge in reference to natural truths. The deepest evidence of the being of God is not furnished by the so-called proofs of His existence, but consists in His own self-authentication to the human spirit. Accordingly we find that the Bible does not set to work to prove the being of God, but assumes it throughout. For the same reason the Scriptures do not labor to prove man’s immortality, but at once assume it, because man has imbedded in the depths of his soul an intuitive sense of immortality that only needs to be unfolded by the light of revelation to become clear and substantial knowledge.”

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“Our conclusion, therefore, is that immortality is reasonable, that it is in accordance with our intuitive beliefs, and that it has been clearly revealed by Jesus Christ.”

The remainder of the chapter is devoted to a discussion of the question : “How does man live after death ?” and appeals to science and the Scriptures

for their testimony. In addition to quotations on the same subject given in another part of this chapter,* we give the following :

“The dead, being bereft of their natural bodies, cannot occupy space in the sense in which we do so on this mundane sphere. When a man dies he departs. The earth is no longer capable of furnishing an abiding place for him. He needs a new environment, an encircling world of a different order, a sphere of existence unlike that to which he was accustomed here. Another earthly habitation entirely free from sin and misery, larger and more beautiful, lying somewhere above and beyond us, would be nothing to him. So soon as he undergoes physical dissolution he is absent from his natural body and from the world. He can no longer respond to them. If he is to exist anywhere it must be in another world of a different order, furnishing a new environment.”

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“Since, then, the heavenly world is a place, deceased Christians, to dwell there, cannot be wholly disembodied. In some sense the dead must still have bodies. But two things are evident. They do not live in their earthly, sensuous bodies, and they are not yet what they shall become in the final resurrection.”

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“When a man dies, the matter of which his body is composed and which is pervaded by the life principle at the moment of death is abandoned. But such is the relation of the soul and body that self-consciousness without bodily organization of some kind is inconceivable and cannot be considered. But why should we endeavor to conceive of such an impossibility?

*See pages 192 and 193.

Science is here at one with revelation. The Scriptures do not maintain that there is a future life of the soul separately taken. They do not teach the immortality of the soul, but the immortality of man. They do not say that the soul is immortal, or that it is separable from the body. What is the body? We have seen that it is not matter, but matter in a certain relation, matter organized and pervaded by the life of the individual. When he dies the corpse is dissolved, but the body does not perish any more than the soul. The law of bodily life is not annihilated. If the person survives, then the body must survive, else man would be a creature other than himself in the unseen world. The continuation of personal identity demands that the somatic principle, as well as the psychic and pneumatic, should be preserved.

“Now what do the Scriptures teach with reference to man’s bodily life in the world to come, that is, with reference to the resurrection? Evidently the Christ idea of the resurrection is, not that it is an isolated event, which takes place at the end of the world, but that it is a present reality; that it begins in this life, is continued at death and completed at the final consummation of all things.

“Science says: Self-consciousness, without corporeity, is inconceivable. The Scriptures say: Immortality involves the resurrection. Both agree that to be real, life must be embodied. The Scriptures speak of a spiritual body which is totally different from the natural or psychical body. Science demands something of the same kind when it tells us that to account for the unity of consciousness we must assume a unity of psychical powers in one center. * * * * The latest word of science is that the human soul cannot exist as pure spirit. Put this beside the Scriptural doctrine of the resurrection, and the two ideas answer to one another.”

The third chapter is devoted to an examination and criticism of "Ancient Beliefs," from which space forbids us to quote, and in the fourth chapter the profound subject "Jesus Christ and the Future Life" is considered. Here he takes up the views of the later Jews and the teachings of Jesus on the future life. He states that one of the terms which Jesus Christ used with greatly added meaning and force is the word resurrection. He brought life and immortality to light.

"The more we reflect on the words of Christ, the more evident it becomes that to Him the resurrection was not simply a far-away event, but also a present reality. The dead not only rise at the last day, but, like Abraham, Isaac and Jacob, they are now in a risen state; else God were the God of the dead, which cannot be, for all live unto Him. * * * The resurrection is both a process and an event. It is sudden in its consummation, but slow and gradual in its previous development. It starts as a principle and unfolds as a life until, when the time is fully ripe, its completion shall be suddenly consummated. This is much more in accord with what we know of God's usual methods of working than the view which makes it a disconnected event in the distant future."

The next two chapters deal with "The Resurrection of the Dead" and "The Resurrection of Christ." He says :

"The resurrection of Jesus Christ is, therefore, in some respects like that of all men. Being truly human He passes through every stage of human life. He lives and dies and is raised. But in other respects it is different, because He takes away the sting of death and

robs the grave of its terrors, and because in Him the resurrection is, for the first time, fully consummated. He was not only raised into the condition into which all men are raised at death, but He also outstripped all other men, and conquered death and Hades, because on the third day, and during the forty days that preceded His ascension, He was advanced into that fully matured and final state, unto which other men attain only in the ultimate consummation of all things at the end of the world. The resurrection, considered as a birth into a new form of existence, takes place in the case of all men at death, and so took place in the case of Jesus Christ, but in Him it also, for the first time, attained to full development, having reached its perfection in the glorified form in which, after his reappearance on earth, He ascended into heaven. For this reason it is said that He was raised on the third day, and that He is the first-fruits of them that are asleep."

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"The spiritual body may unfold almost instantaneously at death, like a blossom, and thus form the necessary medium of expression for the soul, which has been growing during its earthly sojourn period, and which therefore at once needs not merely the nucleus of a body, but a body in some sense adequate to its maturing wants, and yet that body, like the fruit contained in undeveloped form in the blossom, may not reach its full completion before Christ shall come to be glorified in His saints. This final coming of our Lord, like the resurrection of the dead, considered under one view, is a process and takes place gradually; under another view, when regarded as to its consummation, it is an event, sudden and all-pervading, like the lightning, which, after it has long been gathering without observation, suddenly flashes out of the east and shineth even unto the west."

He declares that the resurrection of Jesus Christ from the dead is the most momentous fact in human history, and that "its results are more far-reaching than, even after nineteen centuries have elapsed, we can properly estimate." The greater part of the chapter on this subject is devoted to a discussion of the reality of Christ's resurrection, the nature of His body, the disposition of His corpse, and His manifestations to His disciples and friends. He concludes the chapter with these statements :

"The resurrection of Jesus Christ, therefore, accomplished a two-fold purpose. On the one hand, He died for our offenses and was raised again for our justification. As the Head of the race, and thus fully identified with His brethren, He bared His bosom to the sting of death, which is sin. This sting He felt in its most bitter form on the cross, when He cried out: 'My God, my God, why hast Thou forsaken me!' But when He said, 'It is finished,' and commended His spirit to the Father, His heart once more rested in God and the victory was fully won. Through suffering, agony and death, He brought our humanity in His own person unto the most complete, voluntary union with God, and thus filled it with the divine life. In dying under the curse of sin He nevertheless also rose above it. The hour of His apparent defeat was the hour of His final victory. By the surrender of His will to the very last He became obedient unto death, even the death of the cross, and at the same time rose in moral grandeur until He was fully perfected. Having died for our sins in this manner and made atonement for us, He could not but be in His risen state our justification.

“Jesus Christ, however, not only overcame death. He was also glorified. This is the second purpose which His resurrection accomplished. He rose above the effects of sin, and He rose above the conditions of our natural life. It behooved Him to suffer and to enter into His glory. * * * He has passed into a new and higher form of life; into a condition which supersedes the present, is different from and an advance upon it. He can say: ‘Fear not; I am the first and the last, and the Living one; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades.’”

In speaking of “The Forty Days,” in the seventh chapter, he says :

“Our Savior’s manifestations of His risen life, of which there are ten recorded instances, served a double purpose. They made known and enforced the reality of His victory over sin and death, and also, at the same time, called increasing attention to the fact that the super-mundane world was now His home. In this way His epiphanies became revelations of the silent world of the dead and of the nature of His activity there. He showed Himself to be still the same self-sacrificing, loving Savior—the Good Shepherd caring for the sheep and gathering them to His bosom.”

He refers to Christ’s descent into Hades, speaking of His activity there as spoken of by the Apostles, and concludes with His exaltation to the right hand of God at the close of the forty days.

“The exalted Christ is the Christ of all times, of all places, and of all nations. He is such, because He has gone to the Father into the fullness of His wisdom, power, and gracious dynamic omnipresence, to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all.”

We have noted that the title of the fifth chapter is "The Resurrection of the Dead." That of the eighth chapter is "The Resurrection from the Dead." He makes this distinction: The former includes both the resurrection of life and the resurrection of judgment, and is predicable of all persons; the latter is confined to the resurrection of life, and is applicable only to the saints, in whom eternal life finds adequate expression in body, soul and spirit.

"The new life abounding in the believer already fills him in this world with a deeper and stronger vitality than that which merely natural and unregenerated men possess, but when at last its powers are revealed in all their fullness in a perfected spiritual nature in the heavenly world, then only will its real blessedness and wealth adequately appear."

In the ninth chapter he speaks of "The Great Consummation," from which we quote only the opening paragraph:

"The second advent, like the resurrection, is both a process and an event. It took place essentially on the day of Pentecost, when Jesus Christ came not in the flesh but in the Spirit. In His ascension He passed beyond the limitations of time and space and entered into the active possession of all the attributes of Deity. Through the outpouring of the Holy Ghost He came to His disciples and revealed Himself in them as a new life. This was the beginning of His second advent. Like all forms of life it starts as a principle, includes various stages of progress and moves forward towards completion. It is not an isolated event that will burst upon the world without processes and without prepara-

tion. It involves seasons of growth, epochs of transition and a final consummation. In its ultimate form it is the fulfilment and manifestation of what has gone before."

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"At present Jesus Christ approaches His people both from within and from without. He comes in them as an experience, and to them in His providence. His final advent will be of a similar nature. It will be His special manifestation of Himself in His people; also to them and to all the world. He will come to be glorified in His saints, and to render vengeance to them that know not God and obey not the gospel."

Assuming that "the thousand years" of the Book of Revelation is a symbolical number, he makes this closing statement on the "millennium :"

"We look upon the millennium as the closing period in the history of the Church, corresponding with the forty days' interval between our Saviour's resurrection and ascension, during which time special manifestations will be granted to the faithful like those to the disciples after His resurrection. As such it will necessarily be a time of transition, involving momentous consequences both for the kingdom of grace and for the kingdom of evil, and accounting for all that is said of the devil being bound and Christ reigning with His saints on earth. It will be the blooming time in the history of the Church when her true glory will become manifest as never before. At the close of this period the last great struggle shall begin, which will be terminated only through the final coming of our Lord to usher in the Kingdom of Glory."

The last two chapters of the book are devoted respectively to a study of the fifteenth chapter of First Corinthians and a study of misapplied texts.

This book was the crown and glory of Dr. Gerhard's theological thinking. It was not hastily gotten up, but embodied mature thought on profound themes which had occupied his attention from the very beginning of his ministry. Some of the thoughts he had expressed in one of his early *Review* articles were almost bodily incorporated into the book, showing that even then he had definite views on these great subjects.

The volume was variously received, meeting with approval and commendation on the part of some, and calling forth expressions of disapproval and condemnation on the part of others.

It was reviewed and criticized in the *Reformed Church Messenger*, the *Reformed Church Record*, *Reformed Quarterly Review*, *The Outlook*, the *New York Independent*, *The Reading Times*, and a large number of other papers and magazines. We regret that we cannot quote all that was said concerning the book to show how variously it was received, but must confine ourselves to but one notice.

Prof. William Rupp, D.D., after reading the book in manuscript, before its publication, says :

“ We have no hesitation in saying that, in our opinion, it is a very able discussion of a very profound and interesting subject, or rather of a series of subjects, for there are a number of topics, Biblical, theological, and scientific, that come in for more or less extensive consideration, all, however, bearing upon the elucidation of the main theme.

“ The book shows wide reading on the part of its author. It has not been a hasty production. The

author has gone generally through the literature of his subject, and has written thoughtfully, cautiously, and with a masterly grasp of his material. The style is plain, direct, and forcible. One need never be at a loss as to the meaning of a sentence. The writer is one who understands his own thought, and consequently is able to make others understand it. The thought, of course, is always profound, but so clearly expressed that any intelligent man or woman will be able to comprehend it. The book was not written for ministers only, but for the Christian and thinking public generally; and any reader of ordinary intelligence, we are sure, will find it to be interesting, instructive and profitable, particularly as it deals ably and honestly with a subject in which we are all personally interested."

Whilst most of the reviews were more or less favorable to the book, some unfavorable criticisms were also written, foremost among which is a scholarly article in the *Reformed Quarterly Review* for October, 1895, by the Rev. John M. Titzel, D.D., of Lancaster, Pa. He does not wish to be understood as impugning the Christian character of the author, but merely as pointing out errors into which he believes he has inadvertently fallen. He points out some ungrammatical and badly constructed sentences, endeavors to show the defects in the method of treating the subjects under consideration, and calls attention to "a notable looseness of reasoning, and an unguardedness of expression." In his opinion, the views set forth with regard to the true nature of death and the resurrection are altogether unsatisfactory and create more difficulties than they remove. He concludes by stating that he differs

greatly from the author as regards the true nature of death and the resurrection.

To this criticism Dr. Gerhard felt constrained to reply, which he did with considerable feeling, not unmingled with sarcasm, in a lengthy article in the *Review* for January, 1896. He takes up the successive arguments of his critic and answers them, closing with a number of quotations from the favorable criticisms he had received on the book.

In the *Messenger* for August 29, 1895, he has an article on "A Visit to Chautauqua," in which he speaks of the pleasure and profit he derived from his visit to that famous literary resort. In subsequent numbers he wrote on "A Sunday at Chautauqua," and "At Dinner with Principal A. M. Fairbairn."

Dr. Gerhard could be controversial on occasion, and whenever he entered into debate or discussion of any kind he was a difficult opponent. In the *Messenger*, February 27, 1896, he raises the question, "Are Altars Reformed?" He gives an affirmative answer, and criticises a fellow-minister for having an altar, pictures, an organ and stained glass windows with churchly emblems in his church, while in theory condemning these things. This was followed by a number of articles, some of them written under the impulse of highly-wrought feeling, and the controversy might have continued indefinitely had not the editor of the *Messenger* announced that with the article by Dr. C. S. Gerhard

on "Altars Are Reformed," in the issue of April 9, 1896, the discussion would close.

In *The Pulpit*, A Magazine of Sermons, for October, 1896, we find a sermon on "The Peace of God," based on Isaiah 26 : 3, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." This is accompanied by an excellent portrait of Dr. Gerhard.

In the *Reformed Church Review* for January, 1897, we find an article on "The Ever-living Christ," which is an extensive review of the book by Dr. George A. Gordon entitled "The Christ of Today."

An abstract of a sermon preached to his congregation in Reading on "Jonah and the Whale" is given in the *Messenger*, February 25, 1897, and December 30, of the same year, appears a beautiful fraternal tribute to "Dr. Bausman's Work in Reading."

The *Reformed Church Review* for January, 1898, contains the last article Dr. Gerhard contributed to this excellent church magazine. It is entitled "The Bible and the Word of God," and is in harmony with and an elaboration upon some of his other contributions on this subject.

In the *Messenger* for March 31, 1898, he wrote on "The Sacrifice of Our Lord," and in the issue for April 13, 1899, there is an abstract from a sermon on "The Time of the Resurrection." He holds to the later view which he advocated in his book on "Death and the Resurrection."

In 1901 two articles appear in the *Messenger*, one,

on January 10, entitled "The Nineteenth Century Compared with the Last and all Previous Centuries," and the other on "When are we Judged, at the End of the World, or when we Die?"

In this year he published his little volume entitled "Bible Studies, in the Form of Questions and Answers, for Children," an excellent book of supplemental lessons for the Junior grade in the Sunday-school. The brief preface speaks for itself:

"Pictorial lessons for the Primary and Junior grades, and object lessons for all departments of the Sunday-school, are important and necessary. But children also need help in memorizing the leading facts and events recorded in the Bible. Just as they must commit to memory the alphabet and the multiplication table to make progress in the public schools, so it is requisite that they become familiar with the framework of the Bible. This want, the little booklet, herewith presented to the public, is intended to supply. The questions and answers are simple, easily committed, and yet comprehensive. They are rigidly biblical, allowing the Bible to speak for itself, without theological bias or inference."

In 1902, the closing year of his life, we find in the *Messenger* for January 2, an article entitled "How are We to Understand the Declaration that God Hardened Pharaoh's Heart?"

One of Dr. Gerhard's last public acts was to preside at the opening of the General Synod of the Reformed Church in the United States, Baltimore, Md., May 20, 1902, when he preached a sermon on "How Can the Church Best Meet the Spiritual

Needs of the Age?" It was based on Acts 6 : 5, "And they chose Stephen, a man full of faith and of the Holy Ghost."

This sermon, which aroused considerable opposition because of its advanced views, was afterward published in pamphlet form and widely circulated. It is a masterly discourse and expresses the mature views of the author on theological, biblical and scientific, as well as on practical, questions. He outlined his sermon thus :

"I have selected as my subject the question : How can the Church best meet the spiritual needs of the age? My answer is: First, by awakening spiritual life in individuals and families. Secondly, by furnishing opportunities for the development of this life. Thirdly, by helping this spiritual life to become so powerful and active that its possessors will be able to see beyond the things of sense and time into the heavenly realities of the world to come."

We have endeavored to give a faithful account of the writings of Dr. Gerhard, in the belief that these would best set forth his qualifications as an author. We passed over some articles of local interest and a few others which came to our notice too late to be mentioned.

Believing that he has learned to know the truth for which he searched so faithfully and which he defended so bravely, we leave him to the enjoyment of his eternal reward.

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